



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Sanderson

10/21/25

EPITOME
OF THE
WORLD'S HISTORY

ANCIENT, MEDIÆVAL AND MODERN

1

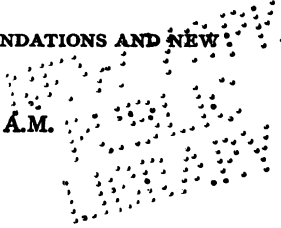
WITH SPECIAL RELATION TO
THE HISTORY OF CIVILIZATION AND THE
PROGRESS OF MANKIND

By EDGAR SANDERSON, M. A.

LATE SCHOLAR OF CLARE COLLEGE, CAMBRIDGE
AUTHOR OF "A HISTORY OF THE BRITISH EMPIRE"

REVISED AND CONDENSED, WITH EMENDATIONS AND NEW
MATTER, BY

JOHN HARDIMAN, A.M.



PART I.

ANCIENT AND MEDIÆVAL

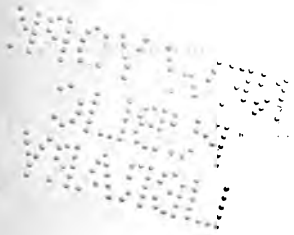
BOSTON
BOSTON SCHOOL SUPPLY COMPANY
131 KINGSTON STREET

1902

3115

TO NEW YORK
PUBLIC LIBRARY
217592A
ACQUISITION
TILDEN FOUNDATIONS
R 1965 L

**COPYRIGHT, 1890,
BY BOSTON SCHOOL SUPPLY CO.**



**C. J. PETERS & SON,
TYPOGRAPHERS AND ELECTROTYPERS, BOSTON.
PRESS OF BERWICK & SMITH.**

PREFACE TO THE AMERICAN EDITION.

THE part of the American Editor, in the present edition, has been like that of Phocion as pruner of the eloquent periods of Demosthenes, — lopping off luxuriance of phrase, to increase the directness, and un-impede the engaging flow of style of the original.

The further effect has been gained, by means of the space thus acquired, of enlarging the intervals between the lines of the letter press, with salutary relief and advantage to the reader's eyes.

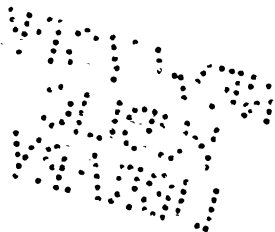
Because of the omission of all historical account of England, Ireland, Scotland, and Wales, from the English edition, he has supplied, in condensed form, an outline description of early civilization there, — and has given the main historical events, with more minuteness as ages rolled on, through the successive Saxon, Danish, and Norman conquests, and under the rule of the Norman, Plantagenet, Lancastrian, and Yorkist dynasties, to the capture of the sovereignty by the Tudors under Henry VII., which is the end of the Mediæval Period, with which period Part I. of this work terminates.

The portions thus supplied are to be found mainly between pages 325 and 331, and between pages 409 and 440.

25 X 4 15

Whatever other modifications of the original text have been made have chiefly consisted of the removal of some partisan epithets and characterizations, as inconsistent with the author's fairness and candor in the rest of the work, and as unadapted to the intelligence and fair-mindedness of the composite people of the United States.

At the same time, the work has been thereby put in accord with the authorities, of later days, who are recognized as the best for their masterly fundamental researches and just interpretation.



CONTENTS.

	PAGE
INTRODUCTION.	
1. History : Its Scope and Character	1
2. The Families and Races of Mankind	5
Summary	11
China	12
Japan	16
India	17

SECTION I.

THE ANCIENT ORIENTAL MONARCHIES.

CHAPTER		
I.	GEOGRAPHICAL SKETCH	23
II.	EGYPT	25
	1. Historical Outline	25
	2. Egyptian Civilization	34
III.	THE CHALDÆANS, ASSYRIANS, AND BABYLONIANS	42
	1. Introduction	42
	2. Chaldæan (or Early Babylonian) Empire	43
	3. Assyrian Empire	47
	4. Later Babylonian Empire	52
IV.	THE HEBREWS	55
V.	THE PHŒNICIANS	62
VI.	THE MEDO-PERSIAN EMPIRE	69
	COMMERCE OF THE ORIENTAL NATIONS	80
	ANALYTIC SYNOPSIS OF ORIENTAL HISTORY	81

SECTION II.

HISTORY OF GREECE.

I.	PRELIMINARY SKETCH	89
II.	FIRST PERIOD: From the Dorian Migration to the First Olympiad, B.C. 1104-776	97

CHAPTER	PAGE
III. SECOND PERIOD: From B.C. 776 (the First Olympiad) to the Beginning of the Persian Wars, B.C. 500	107
IV. THIRD PERIOD: From the beginning of the Persian Wars to the Subjugation of Greece by Philip of Macedon, B.C. 500-338	111
1. The Persian Invasions	111
2. The Age of Pericles	117
3. The Peloponnesian War	121
4. Period of Spartan and Theban Supremacy	125
5. Rise of Macedon	127
V. FOURTH PERIOD: From the Subjugation of Greece by Philip of Macedon to the Roman Conquest, B.C. 338-146	129
1. Career of Alexander the Great	129
2. Alexander's Successors	137
3. Later History of Macedon and Greece	140
4. History of the Greek Colonies	146
VI. GRECIAN CIVILIZATION	150

SECTION III.

HISTORY OF ROME.

I. PRELIMINARY SKETCH	171
II. DEVELOPMENT OF ROMAN CONSTITUTION. Civil History from about B.C. 500-266	188
III. THE CONQUEST OF ITALY: Military History of Rome to B.C. 266	195
IV. FOREIGN CONQUEST: History of Rome from B.C. 266-133	203
V. DECLINE AND FALL OF THE REPUBLIC, B.C. 133-27	216
VI. ROME AS AN EMPIRE	240
1. Age of Augustus	240
2. The Empire after Augustus. First Period, A.D. 14-192	250
3. The Empire from A.D. 192-285: Period of Transition and Military Despotism	257
4. The Empire from A.D. 285-337	260
5. The Empire from A.D. 337-395	267
6. The Empire from A.D. 395-476	269
CHRONOLOGICAL ANALYSIS OF GREEK AND ROMAN HISTORY	277

SECTION IV.

MEDIÆVAL HISTORY.

	PAGE
INTRODUCTION	296
CHAPTER	
I. THE NEW RACES, KINGDOMS, AND LANGUAGES OF EUROPE	297
II. THREE CENTURIES OF HISTORY	303
1. The Byzantine Empire	303
2. Beginnings of France	308
3. Rise of the Saracens	309
III. EMPIRE OF CHARLEMAGNE	317
IV. DIVISION OF CHARLEMAGNE'S EMPIRE: Europe in Ninth, Tenth, and Eleventh Centuries	321
V. THE FEUDAL SYSTEM	331
VI. GROWTH OF THE PAPAL POWER	336
VII. THE CRUSADES	341
1. Introduction	341
2. The First Crusade: A.D. 1096-1099	345
3. Second Crusade: A.D. 1147-1149	353
4. Third Crusade: A.D. 1189-1192	354
5. Fourth Crusade: A.D. 1202-1204	356
6. Later Crusades: A.D. 1218-1270	357
7. Effects of the Crusades	358
VIII. CHIVALRY: ITS RISE AND DECAY	360
IX. CIVILIZATION IN THE MIDDLE AGES	366
1. The Dark Ages	366
2. The Age of Revival — Cities and Commerce	374
3. Religion, Domestic Life, Government, Literature, Science, and Art	381
X. POLITICAL OUTLINE: From the Twelfth Century to the close of the Middle Ages	396
1. The German Empire	396
2. France	398
3. Burgundy and Switzerland	400
4. Italy	402
5. Spain	407
6. England	409
GENEALOGICAL TABLES OF THE ANGEVIN, OR PLANTAGENET, KINGS	440, 441
SUMMARY OF HISTORY IN MIDDLE AGES	442
CHIEF DATES IN HISTORY OF THE MIDDLE AGES	446

LIST OF ILLUSTRATIONS.

SEPARATE COLOURED MAPS.

	PAGE
ANCIENT ORIENTAL MONARCHIES	follows 23
THE PERSIAN EMPIRE, time of Alexander the Great . . .	" 70
GREECE AND HER COLONIES	" 122
THE ROMAN EMPIRE AT ITS GREATEST EXTENT	" 250
EUROPE AND THE SARACEN EMPIRE at the time of Charlemagne	" 312

MAPS AND ILLUSTRATIONS IN THE TEXT.

PAGE	PAGE
Map to illustrate the Historic Era at the Beginning of Records	8
Brahma	20
Buddha	21
Rock Temple of Ellora	22
Egyptian Sphinx	25
Egyptian Papyrus (<i>Papyrus anti-</i> <i>quorum</i>)	27
Hieroglyphic Inscription from the Rosetta Stone	29
Signet Ring of Cheops	31
Map of Egypt at the Time of the Persian Conquest by Cambyses	32
Alexander the Great	34
Egyptian War Chariot	36
Comparative Diagrams of St. Paul's, Birs Nimroud, and the Pyramids	37
Egyptian Sculptured Figure — Rameses II.	38
Egyptian Mummy	40
Egyptian Column, showing application of the Lotus	40
Egyptian Lyres	41
Chaldean Diviner	43
Bricks with Cuneiform Writing	46
Assyrian Winged Human-headed Bull Sargon in his Chariot	47
Dagon of the Assyrians — bas-relief from Nimroud	48
Map — The Dominion of Solomon and Phœnicia	51
Coin of Titus	56
Map — Phœnicia and her Colonies	62
Comparative Table of Hebrew, Phœnician, Greek, and English Alphabets	63
Ruins of Sardis	75
Greek Soldier	96
Map — Hellas or Greece, before the Dorian Migration	99
Map — Greece: Distribution of Races after their Migration	101
Discobolus or Quoit-thrower — Townley Marbles	107
Map illustrating Persian Invasions of Greece	112
Map — Vicinity of Marathon and Athens, Map — Region of Thermopylæ	113
The Parthenon — restored	115
Greek Soldier wearing the Cuirass	119
The Areopagus or Mars Hill, and Acropolis, Athens	123
Alexandria, from a print published in 1574	124
Ruins of the Castle of Darius at Hamadan	131
Caravan crossing the Desert	133
Remains of Ancient Temple at Corinth	138
The Castle and Port of Smyrna	145
Apollo	147
Greek Theatre — restored	153
Socrates	158
Plato	160
Greek Architecture — Doric, Ionic, and Corinthian styles	160
Niobe — Antique Statue, Florence	164
Various forms of Lyre	167
Map — Races of Ancient Italy	168
Map — Latium, Dominion of Primeval Rome	172
Roman Sacrifice	174
	184

LIST OF ILLUSTRATIONS.

	PAGE		PAGE
Vesta — Antique Statue, Florence . . .	185	Map — Europe at close of 6th Century . . .	305
Roman Soldiers — Columns of Antoninus and Trajan . . .	187	Mahometan Emblems	309
Construction of a portion of the Appian Way	201	View of Bagdad	315
Saturn	203	Map — Europe A.D. 800	319
Map to illustrate the Punic Wars	207	Charlemagne	320
Roman Aqueduct	214	Feudal Castle	332
Map to illustrate the Mithridatic Wars	220	Papal Insignia	337
Julius Cæsar	224	Gregory VII.	339
Parthian Horsemen — Triumphal Arch of Septimius Severus, Rome	226	Map to illustrate the Crusades	343
Map — Routes of Cæsar in his Campaigns	229	Crusaders before Jerusalem	350
Assassination of Julius Cæsar	234	Knight Templar	352
Plan of Ancient Rome	242	Acre, from the Beach	356
The Arch of Titus	243	Conferring Knighthood	364
Shop in Pompeii — restored	246	Knight armed for the Tournament	365
Map — The Roman Wall between the Solway and the Tyne	255	Lübeck	376
Roman Toga and Stola	277	The Alhambra	393
		The Grand Canal and Doge's Palace, Venice	404
		Lorenzo de Medici	406
		Map of the Iberian Peninsula	407

OUTLINES OF GENERAL HISTORY.

INTRODUCTION.

I. HISTORY: ITS SCOPE AND CHARACTER.

1. HISTORY is an account of the doings of civilized mankind, in their progress towards the most valued and elevating of social and political blessings; such as a rational freedom of thought and action, and the just observance of the rights and duties of every individual and people. History defined.

2. General history deals rather with the life of political communities, or *nations*, than with races of men who have made little advance from a primitive state. Its special function is to sketch the career and describe the condition of those great nations whose ideas and institutions, or whose achievements in art, science, politics, literature, and war, were remarkable in their own epoch, or, by influencing other nations, helped to make the civilized world what it is now. Scope of history.

3. God governs the world; and, on this view, the history of the world reveals, as on a plan, the development and disposal of the workings of men for good or evil, according to their own free will, under the merciful permission and rule of Him who "made of one blood all nations of men for to dwell on the face of the earth." "Different nations seem destined by God to achieve different missions. The Jew had the highest: to reveal to the Interest and importance of history.

world, holiness. The Oriental stands as a witness to the reality of the invisible above the visible. The Greek reminded the world of eternal beauty; and the destiny of the Roman seems to have been to stamp upon the minds of mankind the ideas of law, government, order."¹ The study of history derives its grandeur and importance from the fact that, in human events, we are really gazing on the working-out of the decrees or dispensations, in the affairs of men, of the Divine Author and Ruler of the world, for the most part silently urging all things human on to issues quite unperceived until their full accomplishment, but now and again, at the great crises of the destinies of man, letting the heroes of our race, with manifest and startling energy and effect, wield all their powers, and often miraculously preserving the race against the evil consequences of its own errors.

4. The eastern nations did not reach to the height of the idea that *mankind* is, and ought to be, free; they only knew of freedom for *one* — the despot — to whose caprices they became victims and slaves. The Greeks became conscious of freedom as the right of mankind; but they, as well as the Romans, knew only of freedom for a part of mankind, — their own citizens, — and so had a system of slaveholding bound up with the free constitution which those citizens enjoyed. The western peoples, taught by Christianity, first became conscious that *man*, as such, is free; and by slow degrees slavery was abolished, and constitutional freedom was established in modern states, organized in a rational way. Thus history describes the growth among mankind of this consciousness of freedom for the race. This grand aim the world's history has seen, at least in part, attained — the acquirement of freedom for the heaven-born spirit of man. On this altar have been laid the sublime sacrifices of patriots and heroes; to this pole-star, amid the constant change of conditions and events, the magnet guiding the track of this great, laboring, sorrow-laden bark of

¹ F. W. Robertson.

humanity has been, on a wide view, ever true. The springs of action in history are the inspirations, needs, characters, passions, and talents of men.

5. "The world's history is a grand panorama of events and changes, the sight of which calls into play all the emotions of the soul of man: love of goodness, enjoyment of beauty, admiration of greatness; hope and fear for the results of struggles in which human action and suffering are involved; pity for the fallen greatness both of men and of empires; joy in the issuing of new life from the ashes of the funeral pile of nations that have consumed themselves away."

Picturesque side of history.

6. In the studies of our colleges and schools, we give such predominance to the history of ancient Greece and Rome, while we neglect in comparison the records of the former empires of Western Asia, and pay no heed at all to olden India and China, because ancient Greece and Rome have been very largely — the former empires of Western Asia far less, and olden India and China scarcely at all — influential in making modern civilization what it is. As for the ancient eastern monarchies (apart from India and China), their chief interest for us lies in the connection which they had with Greece.

Relative importance of nations in history.

7. A grand crisis in the history of the world is the contest between freedom and despotism decided on the Plain of Mar'athon, where the Greeks overthrew the power of Persia, and saved Europe from falling under the rule of an eastern despot. Thence it was possible for Europe to achieve true liberty and civilization, combining the personal freedom of the private citizen with submission to public law.

The Greeks.

8. In the Roman Empire we see almost the whole civilized world ruled by one state, upon a system adapted with consummate skill for the maintenance of law and order throughout. When the Roman Empire per-

The Romans.

ished under the might of the barbarians, aided by internal corruption and decay, the vigorous races of Northern and Central Europe, rescued from heathenism and taught by Christianity, began a new civilization; and, with the fragments of the Roman Empire, formed, by necessarily slow degrees, new nations which became the founders of the state system of Modern Europe.

9. The political and social life of Greece and Rome have directly influenced all modern nations down to the present hour. At Athens, a citizen enjoyed political and social freedom, and in the Roman system all personal feelings and tastes were subjected to absolute law. All ancient history leads up, through Greece, to Rome triumphant; all modern history comes down to us from pagan Rome fallen and broken. This constitutes the claim of Greek and Roman history to the study and regard of modern readers. By contrast, for European civilization, the Chinaman, a pedant, could teach nothing; the Hindoo, a dreamer, has done nothing; the Greek, a thinker and artist, developed and improved himself and all around him, and all that came after him; the Roman, a man, conquered and governed the world.

10. Great nations have arisen in valley plains, or the regions traversed and watered by some great river and its tributaries, or on a coast which has afforded the means of commercial intercourse with other nations.

11. Thus, India and China consist of valley plains, curious and interesting in themselves. Babylonia, which had the Euphrates and the Tigris for its rivers, was one of the great empires of old. Egypt was watered by the Nile. In all these regions, agriculture provided plenteous food for man, and soon gave rise to property in land, the origin of legal relations, and the basis of a state.

**Influence of
Greece and
Rome.**

**History con-
nected with
geography.**

River valleys.

12. The chief seat of the history of the ancient world was the great Mediterranean Sea. "On its shores," says Hëgel, "lie Greece, a focus of light; Syria, the centre of Judaism and of Christianity; southeast, not far away, are Mecca and Medi'na, cradle of the Mussulman faith; Rome, Carthage, Alexandria, lay all on the Mediterranean, mighty heart of the old world. Around this great, uniting sea, a bond between the three great continents of the eastern half of this our globe, all ancient history of the higher value gathers."

The Mediter-
ranean Sea.

13. We notice, further, that nations really great in arts and arms, in polity and learning, have arisen only in the temperate zones of the earth. The reason is, that there alone has nature allowed man to devote his time and powers to self-culture. In the torrid and the frigid zones, the struggle with the forces of nature is too fierce and constant to allow men to do more than reach a certain point of civilization.

Influence of
climate.

2. THE FAMILIES AND RACES OF MANKIND.

14. Ethnologists have divided mankind — the descendants of Adam and Eve — into five leading families: the *Caucasian*, *Mongolian* (or *Tartar*), *Negro* (or *Ethiopian*), *Malay*, and *American*; or, according to color, the *white*, *yellow*, *black*, *brown*, and *red* races. The epithet *Caucasian* is taken from the mountain-range between the Black and Caspian Seas, near to which region the finest physical specimens of man have always been found. *Mongolian* is derived from the wandering races who inhabit the plateaus of Central Asia. *Negro* is the Spanish word for "black." *Malay* is connected with the Peninsula of *Malacca*, where some of the race founded a state in the thirteenth century. *American* is applied to the copper-colored race found in that continent when it was discovered.

Races of
mankind.

15. The *Caucasian* race has now spread, through colonization, over the whole world; but its proper region is *Europe, Western Asia, and the northern strip of Africa*. Nine-tenths of the people of Europe belong to the *Caucasian* family; the other tenth consisting of the *Turks*, the *Magyars* (in Hungary), the *Finns*, the *Laplanders*, and the pagan tribe called *Samoieds* in the extreme northeast of European Russia. In Asia, the *Caucasians* include the *Arabs*, the *Persians*, the *Afghans*, and the *Hindoos*. In Africa, the *Caucasians* are spread over the whole north, from the Mediterranean to the south of the Sahara Desert, and to the farthest border of Abyssinia. Probably in North and South America two-thirds of the people are now *Caucasian*. In Australia and New Zealand the *Caucasian* colonists have almost extinguished the native races.

16. The *Mongolian* family includes the *Mongols proper*, or the wandering and settled tribes between China and Siberia; the *Japanese, Chinese, Burmese, Siamese*, and other peoples in the southeast and east of Asia; and the native tribes of the Siberian plains. The *Turks, Magyars, Finns, Laplanders, and Samoieds*, in Europe, and the *Esquimaux* in America, are all *Mongolian*.

17. The proper home of the *Negro* race is *Africa*, to the south of the Sahara. The *Malay* tribes inhabit the Peninsula of Malacca and the adjacent islands, and include also the people of Madagascar, the *New-Zealanders*, and the dwellers in most of the *Polynesian* archipelagoes. The *American* or *red* variety of mankind includes the native races of North and South America.

18. Of all these races the only one whose history is important for us is the *Caucasian* or *white* race, to which belonged the people of those states and empires of old: the *Egyptian*, the *Assyrian*, the *Babylonian*, the *Hebrew*, the *Phœnician*, the *Hindoo*, the *Persian*, the *Greek*, and the *Roman*. This race is "historical" because it

displays the most highly civilized type of mankind,—that type whose progress and achievements are the true province of history.

19. This grand stock—the *Caucasian* race—has been classified into three main branches,—(1) the *Aryan* or *Indo-European*; (2) the *Semitic*; (3) the *Hamitic*. The term *Aryan* is derived either from one ancient word implying that they were “cultivators of the soil,” or from another meaning “worthy, noble.” The earliest known home of the Aryan people was the high table-land of Central Asia, near the sources of the Oxus and Jaxar’tes. The philologist Max Müller says that “the parent-stock (from whom all the Aryan tribes have sprung) was a small clan settled probably on the highest elevation of Central Asia, speaking a language not yet Sanskrit, or Greek, or German, but containing the dialectic roots of all. . . . There was a time when the ancestors of the Celts, the Germans, the Slavonians, the Greeks and Italians, the Persians and Hindoos, were living together, separate from the ancestors of the Semitic race.” The *Semitic* branch is so called from *Shem*, son of Noah, described in the Bible as ancestor of some of the nations which it includes. The *Hamitic* branch is named from *Ham*, the son of Noah, and ancestor of some of its peoples.

20. The *Aryan* branch includes nearly all the present and past nations of Europe,—the *Greeks*, *Latins*, *Teutons* or *Germans*, *Celts*, and *Slavonians*; as well as three *Asiatic* peoples,—the *Hindoos*, the *Persians*, and the *Afghans*.

21. The *Semitic* branch includes, as its chief historical representatives, the *Hebrews*, *Phœnicians*, *Assyrians*, *Arabs*, and *Babylonians*.

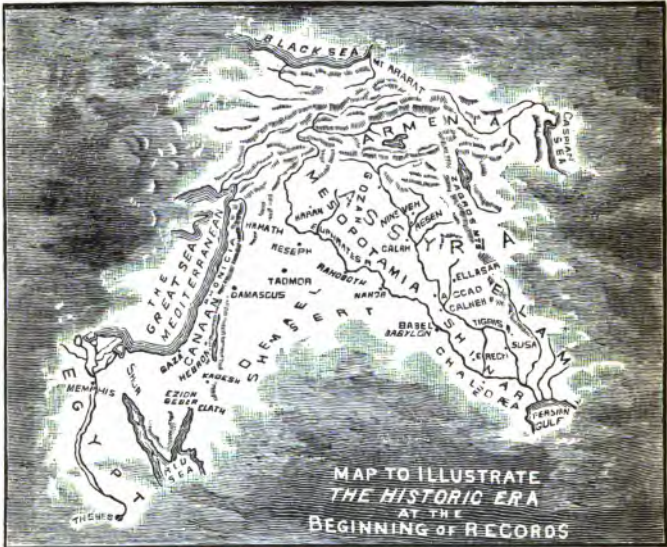
22. The *Hamitic* branch is represented in history by one great ancient nation,—the *Egyptians*.

23. A leading part in the history of the world has been,

and is still, played by the Aryan nations. The only great *Hamitic* nation — the *Egyptians* — became highly civilized at a very early time, and exerted a marked influence on the civilization of succeeding ages.

Comparison
of these three
branches.

The *Semitic* race is distinguished in the records of religious belief, because among them originated the three faiths whose main doctrine is that there is but one God;



namely, the *Jewish*, the *Christian*, and the *Mahometan*. Apart from this, and with the special exception of the ancient Phœnicians, the Semitic nations have not been generally distinguished for progress and enterprise, but have mainly kept to their old home between the Mediterranean, the river Tigris, and the Red Sea. It is the Aryans that have been the parents of new nations, and that have reached the highest point of intellectual development, as shown in their political freedom, and in their science, literature, and art.

24. The glory of the Aryan element is shown in the fact that the ancient *Greek* and *Roman*, the *modern Europeans* and *Americans*, are all of Aryan race. The Caucasian presents us with the highest type among the five families of man ; the Aryan branch of the Caucasian family presents us with the noblest pattern of that highest type.

The Aryans
in history.

25. At some remote period the forefathers of the Hindoos and the Persians, and of nearly all the European nations, were one people, living on the plateau north and northwest of the Himalaya Mountains. Under the pressure of numbers, and spurred on by their own enterprising nature, these Aryan peoples for ages moved mainly westwards, from their ancestral seats. A portion went southwards across the Himalayas, and peopled Hindostan, Persia, and the intervening lands ; the other portion, at different times and long intervals, came westwards into Europe. The *Celts* were the first comers, and spread themselves over a great part of the continent ; as a distinct people they are now only found inhabiting parts of the British Isles and France. Later came the *Italic (Latin)* tribes who possessed the peninsula now known as Italy ; the *Hellen'ic (or Grecian)* tribes, who occupied the peninsula of Greece ; the *Teutonic* tribes, who replaced the Celts in Central Europe, and finally occupied Denmark and the Scandinavian peninsula (Sweden and Norway). The last of the Aryans were the *Slavonians*, now spread over Russia, Poland, and Bohemia, and the *Lithuanians*, settled on the Baltic coast, partly in Prussia, partly in Russia. Thus was Europe gradually overspread by successive waves of Aryan settlement.

The Aryan
migration.

26. The comparison of words in *Sanskrit* (the ancient language of the Hindoos), *Zend* (the olden speech of Persia), *Greek*, *Latin*, *English*, and other tongues, has shown that all these languages come from a common original, spoken by some race yet unparted by migration. In these tongues, the names of

Evidence of
language as
to original
unity of
Aryan races.

common things and persons, the words expressing simple implements and actions, the words for family relations, such as *father*, *sister*, etc., the earlier numerals, the pronouns, the very endings of the nouns and verbs, are substantially the same. Accident could not have hit on this phenomenon; and, since the nations speaking thus have for ages been parted from each other by vast stretches of the earth's surface, they could not learn them, in historic times, one from another. The only possible reason is that these words and forms were borne by the migratory Aryan tribes as part of the possessions once shared by all in their original home.

27. The study of these Aryan tongues has also told what progress had been made by this race, before the time arrived for starting south and west, to possess the western world. Whatever words are alike in these Aryan tongues must be the names of implements, or institutions, or ideas, used or conceived before the first wave of migration made its way. We thus learn that, at that far distant time, the Aryans had houses, ploughed the earth, and ground their corn in mills. The family life was settled—basis as it is of all society and law—and had risen far above the savage state. The Aryans had sheep, cattle, horses, dogs, goats, and bees; drank a beverage made of honey; could work in copper, silver, gold; fought with the sword and bow; had the beginnings of kingly rule; worshipped either the sky itself, or One whom they regarded as the God who rules there.

28. In these outlines of the general history of the world we shall give, after a notice of the comparatively non-historical China and India,—I. The *Ancient Eastern Nations*, including (1) The *Egyptians*; (2) the *Chaldeans*, *Assyrians*, and *Babylonians*; (3) The *Hebrews*; (4) the *Phœnicians*; (5) the *Persians*. II. The *History of Greece*. III. The *History of Rome*. IV. The

Aryan civilization before the migration.

Divisions of this book.

History of the Middle Ages. V. The History of Modern Europe.

29. All history is really one unbroken whole, but for practical convenience it has been divided into *Antient History*, ending with the breaking-up of the ^{Periods of history.} dominion of Rome in the fifth century (A.D. 476); *Mediæval History*, from the downfall of Rome to about the middle of the fifteenth century; and *Modern History*, from that part of the fifteenth century to the present day.

SUMMARY.

I. Families of Mankind:—

- | | |
|------------------------|-----------------------|
| 1. CAUCASIAN. | 3. NEGRO (Ethiopian). |
| 2. MONGOLIAN (Tartar). | 4. MALAY. |
| | 5. AMERICAN. |

II. Divisions of Caucasian Race:—

ARYAN (Indo-European) BRANCH	{	HINDOOS. PERSIANS. AFGHANS. GREEKS. LATINS. TEUTONS or GERMANS. CELTS. SLAVONIANS.
SEMITIC BRANCH	{	HEBREWS. PHŒNICIANS. ASSYRIANS. ARABS. CHALDÆANS and BABYLONIANS.
HAMITIC BRANCH		— EGYPTIANS.

III. Order of Aryan migration into Europe:—

Celts, Latins, Greeks, Germans (Teutons), Slavonians, Lithuanians.

IV. Divisions of History:—

- (a) *China.*
- (b) *Japan.*
- (c) *India.*
1. ORIENTAL NATIONS, i.e., *Egyptians, Chaldæans, Assyrians, Babylonians, Hebrews, Phœnicians, Medes and Persians.*
2. GREECE.
3. ROME.
4. MIDDLE AGES.
5. MODERN EUROPE.

V. Periods of History :—

ANCIENT HISTORY, from early times to fall of Western Roman Empire, A.D. 476.

MEDIÆVAL HISTORY, from fall of Western Roman Empire to middle of fifteenth century.

MODERN HISTORY, from middle of fifteenth century to present time.

(a) CHINA.

1. China, one of the oldest and strangest of nations,— as it were self-originated, unconnected with the outer world, excluding change and apparently incapable of progress,— advanced to her present state at a very early period.

Antiquity and character of China.

The people are Mongolians,¹— in the condition of ingenious and precocious children never grown up.

2. China proper slopes eastwards, from a mountainous interior, into a vast level tract of unequalled fertility, formed by the alluvial deposits of its great rivers, the *Yang-tse* (“*Son of the Ocean*”) and the *Hoang-ho* (“*Yellow River*,” from the color of its mud). Its temperate climate and rich soil, productive in cereals, favored the early and rapid growth in numbers of an industrious people skilled in agriculture.

Physical features.

3. The receivable traditions of China go back to 3000 years before Christ; and one of their sacred books, the *Shu-king* (treating of history and of the government and laws of the ancient monarchs), begins with the Emperor Yao, 2357 years B.C. The philosopher *Lao-tse* (600 B.C.) is famous as the founder of “*Taou-tse*” or “*Worship of Reason*,” and as the author of the “*Tao-te-king*,” or “*Book of Reason and Virtue*,” a kind of Deism in theology, and Stoicism in practical philosophy.

Historical data: Lao-tse.

¹ Recently some eminent scholars have maintained that by researches into the most ancient writings of the Chinese, they have been able to discover an early communication or connection between China and Western Asia, and that the culture of China must have borrowed various elements from an earlier civilization in Babylonia.

4. The great philosopher *Confucius* (550 B.C.) (*Kong-fu-tse*, i. e., "the teacher, Kong"), of royal descent, in high office at court, which he left to become the founder of a philosophical sect and an earnest instructor of the people, after his death (480 B.C.) was worshipped as a god. Confucius.

5. He taught that there was but one God and one Emperor, to whom all rulers of other nations are as vassals. His moral teaching dwelt on reverence for ancestors, the observance of all usages and customs once introduced, reverence for old age, strict discipline for children, and inculcated the peaceful virtues of domestic life, and justice and humanity as duties of monarchs. He praised also the delights of friendship, and taught the forgiveness of offences. His teaching.

6. He revised the five *Kings* or sacred books of the Chinese, similar, as regards the estimation in which they are held in China, to the Mosaic records of the Jews, and the foundation of all Chinese studies. Besides the *Shu-king*, there are the *Y-king*, a metaphysical work; the *Shi-king*, ancient poems; the *Li-king*, customs and ceremonial observances connected with the emperor and the state functionaries; and the *Tshun-tsin*, a history of China in the time of Confucius. Chinese sacred books.

7. In the third century B.C. the Great Wall of China, fifteen hundred miles in length, was built on the northern frontier, to defend it against the inroads of the Huns; who, however, broke through the wall at the beginning of the second century B.C., and overran the country. The Chinese emperors bought off the barbarians by a regular tribute of money and silk. The Great Wall.

8. The famous Mongol emperor, *Jen'ghis Khan* (A.D. 1206 to 1227), invaded China, took the royal city of Peking, and annexed some of the northern provinces. In A.D. 1260-1279, the Mongol emperor, *Kublai Khan*, a grandson of Jen'ghis, conquered the whole of China, founded the Mongol dynasty of China, and removed the capital from Nankin to Peking. The Mongol dynasty.

9. The celebrated Venetian traveller, *Marco Polo*, explored the strange eastern land, and lived seventeen years at the court of Kublai Khan, about whom he gives interesting information in his trustworthy book of travels. The Portuguese began to trade with China in 1517. In 1583 the Jesuit missions, under Father Ricci, converted multitudes.

10. The *Manchoos* (A.D. 1644), from the northeast, Tartars, invaded and conquered the country, and established the Manchoo dynasty, which still reigns there, the language of the conquerors being used by the government.

11. In recent times the East India Company established a trade with China, and in 1793 Lord Macartney was sent by George III. as ambassador, without commercial result. In 1816 Lord Amherst's embassy failed in like manner, both commercially and diplomatically; but the "opium war," resulting from the prohibition of opium as an import, secured the opening of five ports to British trade (1842) and the cession of Hong Kong to England. Like commercial advantages were secured (1844) to the United States and France, and toleration was granted to Christianity, with the right to foreign ambassadors to reside at the capital (Pekin).

12. The ordinary Chinaman has no religion. Among the upper classes, Confucianism exists, a system of philosophy rather than religion. "The religion of *Fo*" (*Buddha*), a materialism which teaches the annihilation of man, mixed with gross idolatry, has followers among the lower classes; and there is a sect devoted to the worship of *Lao-tse*.

13. A patriarchal despotism is the system of rule; the state being virtually one family, and the people its children, while the whole civil and social polity is a grotesque mixture. The emperor directs the whole government. Below the imperial princes there is no proper nobility, official rank being based entirely upon competitive examinations.

14. The administration is exercised, under the emperor, by the *Mandarins*, of two classes, — *learned* (the civil officers) and *military*. The highest body is the *Council of the Empire*, learned and able men. There is a permanent board of *Censors*, who supervise all matters of government and report the public and private conduct of the mandarins to the emperor. As the well-being of the state is made to depend on the monarch, the succession of a slothful and unprincipled ruler produces an all-pervading corruption. Mandates, even with the highest officials, are enforced by the use of the stick. Every mandarin can inflict blows with the bamboo, and ministers and viceroys are punished in this way. The system, in some points excellent, is the product of a prosaic understanding, without regard to sentiment, honor, or free-will. Officials.

15. The Chinese possessed the art of making paper as early as the first century A.D.; printed from wooden blocks, which they still continue to do, as early as the seventh or eighth century; invented gunpowder in the third century, used it in war in the twelfth century; and used the compass before the Europeans, but not in navigation. Inventions.

16. They were famous at a very early period for the porcelain which has made the name of their country a generic term for all such fine and beautiful earthenware. Their robes of woven silk were worn by the luxurious Roman ladies under the early empire, and they have been long noted for their skill in lacquered ware, and their delicacy of carving in ivory, etc. Manufactures.

17. One of the highest governmental boards is the Academy of Sciences. What they call *science*, however, is merely a collection of ill-arranged facts and beliefs, pursued without regard to intellectual ends, and hindered by a clumsy language. The Chinese tongue has never attained to the possession of an alphabet, which has Science.

always been the first step towards the acquirement of a rational instrument for the expression of thought. Each Chinese character represents a word, and in writing and printing the characters are in vertical columns, to be read from top to bottom. China's want of scientific attainments in *astronomy* is attested by the fact that for centuries the Chinese calendars have been made by Europeans; and in *medicine*, by the theory that the beating of the pulse alone can tell the physician the cause and locality of the disease.

18. There is nothing to gain, in culture, from a country where four hundred millions of people are treated like children; where there is no originality or free-will; where no progress, save from outward impulse, is possible. The outcome after the lapse of four thousand years is, that they still have no convenient written language; they know not how to use the telescope; the medical art is a mere ignorant superstition; the artist cannot shade a drawing, and has no notion of perspective.

(b) JAPAN.

Japan comprises many islands on the east coast of Asia, east of Corea, of which the principal is *Nippon*, eight hundred miles in length, containing eighty thousand square miles. It was unknown to Europeans before the visit of Marco Polo, about 1280. The Portuguese, following the track of Vasco di Gama, opened commerce there in 1542, which they continued for a century. In 1549, *St. Francis Xavier* and his fellow missionaries effected remarkable conversions to Christianity, which, in less than a century, numbered hundreds of thousands. The jealousy and hate of the Rulers caused banishments and persecutions, which, from 1596, were attended with massacres, until, in 1649, by a wholesale destruction, all open practice of Christianity was exterminated. By this time the Portuguese commerce was expelled, and the Dutch were allowed a monopoly of the

Japanese trade for two centuries. In 1854 the Americans effected commercial relations with Japan, which soon were secured by treaty. Subsequently, by similar treaties with European governments, general intercourse was established. The Japanese freely visit other countries for purposes of education. The inhabitants are *Mongolian*, resembling the Chinese, except that they have an alphabetical and polysyllabic language, and are, intellectually, more progressive. Their religion is mainly Buddhism, and their government a despotism residing in the *Mikado* as emperor, with the *Tycoon* or *Shogun*, as his military governor.

(c) INDIA.

1. Indian civilization, like that of China, has contributed little or nothing to the culture of the Western world. From the prosaic pedantry of China, Antiquity and character of India. however, we pass, in India, to a region where fancy and sensibility have held sway, though the absence of energy, and of true human dignity and freedom, has prevented the people from exhibiting historical progress of the highest order. They are a people of dreams, not of deeds.

2. India has been an object of desire to other nations from very early times, as a land teeming with Early history. riches and marvels; the treasures of nature, such as pearls, perfumes, diamonds, elephants, gold; and treasures of wisdom in her sacred books. Alexander the Great was the first European to arrive there by land; in modern times the European nations first made their way to India by sea round the Cape of Good Hope. The Hindoos, one of the three Aryan races of Asia, probably crossed the Indus into the rich, alluvial river-plain of the Ganges, about two thousand years B.C. They dispossessed the peoples, probably of Tartar origin, to the north of the river Nerbudda, and gradually penetrated the great southern peninsula, the Deccan. The dark-skinned aborigines were by no means

exterminated; and their descendants, the hill-tribes and others, still amount to many millions.

3. India first came into historical connection with Europe at the invasion of Alexander the Great in 327 B.C. The Macedonian did not go far beyond the Indus, and, after defeating King Porus, returned by way of the Indus and the sea to Persia.

Historical
data.
Alexander.

4. Early in the tenth century A.D. Mohammedan invasions of India, through Afghanistan, began; and early in the thirteenth century an Afghan dynasty was established at Delhi, and Northern India was subdued.

The Moham-
medans.

5. During the thirteenth century the Mongols of the empire of *Jenghis Khan* invaded India, and met with many successes and defeats. In 1398 the great Tartar *Tim'ur* or *Tam'erlane*, sacked Delhi, and, after overrunning the land to the mouths of the Ganges, retired, leaving anarchy and misery behind him.

Mongols and
Tartars.

6. In 1526, *Sultan Ba'ber*, a descendant of *Tamerlane*, founded the Mogul Empire in India. His grandson, *Akbar* (1556 to 1607), extended his power over most of the peninsula, being distinguished by his justice and his tolerance in matters of religion. Akbar's son, *Jehan'ghir*, received, in 1615, the English ambassador, Sir Thomas Roe, despatched by James I. Jehanghir's son, *Shah Jehan*, displayed great architectural magnificence, culminating in the exquisite Mausoleum *Taj Mahal* ("Crown of Empires") at Agra. About 1658 the *Mah'rattas* had begun to be formidable in Southern India, and British presence in India began about this time.

The Mogul
Empire.

7. In India there was not the Chinese dead-level of equality for all below the emperors. With the despotic power of the ruler are found the different *Castes*, established in accordance with religious doctrine, and viewed by the people as natural distinctions.

Political con-
dition.
Castes.

The very ancient book of Hindoo laws, the *Institutes of*

Men'u, regulates these class-divisions of society. In later times many minute subdivisions of caste have arisen, but there were originally four only: (1) The *Brah'mins*, the order devoted to religion and philosophy; (2) The *Shat'ryas*, or military and governing class; (3) The *Vais'yas*, or professional and mercantile class; (4) The *Su'dras*, or lower-class traders, artisans, and field-laborers.

8. The rigid, stereotyped character of these orders caused the people of India to be spiritual slaves. Into his caste a man was born, and bound to it for ^{Effects of} ~~life~~ ^{caste.} life. Life and energy were fettered. Nature had forever settled the position. Human dignity and human feeling were bound up in the separate castes; the spirit of man wandered into the world of dreams, and moral or political progress was impossible.

9. Government in India was the most arbitrary and degrading despotism, unchecked by any rule of morality or religion — a condition worse than ^{Indian des-} ~~that of China under the worst of emperors.~~ ^{potism.} The people were not equal to true resentment against oppression; much less were they capable of any manly attempt to throw off the yoke.

10. The prevailing religions of India are *Brahminism*, *Mohammedanism*, and *Buddhism*. More than two-thirds of the people hold the Brahminical creed, ^{Religion.} more than one-fourth are Mohammedans, and the rest are mainly Buddhists, with a small fraction of Christians.

11. *Brahminism* is a most ancient religion, and its tenets are contained in the sacred books called *Vedas*, of which the *Rig-Veda* is certainly one of the ^{Brahminism.} oldest literary documents in existence. The pure Deism of the older form of this religion, had, for its leading doctrine, that of an all-pervading mind, from which the universe took its rise. Then came a belief in three diverse forms of the same universal deity; viz., *Brahma*, or the Creator; *Vishnu*, or the Preserver; and *Siva*, the Destroyer. This was further cor-

rupted into a *pantheism*, which sees a god in everything, — in sun, moon, stars, the Ganges, the Indus, beasts and flowers. The ape, the parrot, and the cow are held to be incarnations of deity, and thus the Divine is degraded to a vulgar and senseless conception.

12. In its higher development, Brahminism holds that the human soul is of the same

The philo-
sophic creed. nature with the supreme being, and that its destiny is to be reunited with him. This led to the doctrine of metempsychosis, or *transmigration of souls*, which is necessary to purify



BRAHMA.

the human soul for union with the divine. Man's soul in this world is regarded as united to the body in a state of trial, which needs prayer, penance, sacrifice, and purification. If these are neglected, then his soul, after death, is joined to the body of some lower animal, and begins a fresh course of probation.

13. In popular practice, the grossest idolatry and superstition, with a cowardly and selfish disregard of human life, have largely prevailed alongside of the philosophical tenets of the educated class. *Mohammedanism* was introduced in the tenth to the thirteenth centuries. (See page 18.)

14. *Buddhism* arose about 550 B.C., and derives its name from *Buddha* ("the enlightened one"), a surname bestowed upon its founder *Gau'tama*, a Hindoo of high rank, who taught it in opposition to Brahminism. This religion recognizes no supreme being; insists on practical morality; teaches the transmigration of souls; and regards annihilation as the good man's reward.

15. The *Sanskrit* tongue spoken by the ancient Hindoos, but disused, save as a literary language, for over two thousand years, is the



BUDDHA.

Sanskrit tongue. source of most of the

numerous Hindoo dialects. It is a testimony to the high intelligence of the Aryans who peopled India. The name of this elder sister of the Greek and other tongues, is derived from *sam*, "with," and *krita*, "made," meaning "*carefully constructed*" or "*symmetrically formed.*" It is rich in inflectional forms, very flexible, and has a boundless wealth of epithets. The alphabet is a perfect instrument for representing the sounds of the language. A vast religious, poetical, philosophical, and scientific literature is written in Sanskrit.

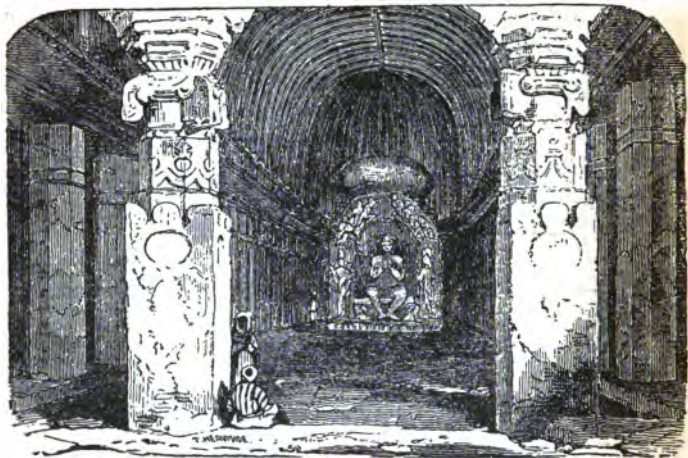
16. The Hindoos, at Alexander's invasion, had reached a high point of development. They were good astronomers and mathematicians; had great skill in logic and philosophy; manufactured silk and cotton in beautiful forms, and worked rich ornaments in gold and silver.

Indian culture.

17. The chief artistic works of India have been architectural. Many splendid buildings are scattered over the country, displaying a variety of styles in which the pyramidal form, and a profusion of sculptured ornamentation, are marked features. The rock temples of *Ello'ra* in the Deccan, near Aurungabad, and of *Elephanta*, a small island near Bombay, somewhat different, are also stupendous and magnificent works, having massive pillars, and very rich and elaborate carving.

Art.

18. The Phœnicians were probably the first of the nations of the Mediterranean to enter into commercial relations with India, trading by sea and land. In later times some of the products of India were also known to the Greeks; while among the Romans they were not uncommon, and fetched very high prices. The intercourse of the modern nations with India originated with the Portuguese (1506–1511), followed by the Dutch and the English, as will appear later on.



ROCK TEMPLE OF ELLORA.

19. It is significant that their literature possesses no historical works. The Hindoos have had no appreciation of occurrences and their causes, and no satisfaction with them to induce them to record facts as they occurred. They exhibit a state of mind in which a sensitive and imaginative temperament turns all outside reality into a feverish dream, and so, with all their intelligence and taste, they have had slight influence upon the progress of nations.

The Hindoo mind.

SECTION I.

THE ANCIENT ORIENTAL MONARCHIES.

CHAPTER I.

GEOGRAPHICAL SKETCH.

1. THE old Eastern monarchies, with the sole exception of Hamitic Egypt, all arose in Asia. Mongolian ^{Historical} China and Aryan India have been already dealt ^{Asia.} with. The truly historical nations of olden Asia are the *Assyrians (Semitic)*, *Babylonians (Semitic)*, *Hebrews (Semitic)*, *Phœnicians (Semitic)*, and *Persians (Aryan)*. All these had their career in Southwestern Asia. This great area of early history may be divided into three regions: (1) That west of the Euphrates; (2) the valleys of the Euphrates and the Tigris; (3) the region from the Zagros Mountains (east of the Tigris) to the Indus.

2. West of the Euphrates we have (a) the *peninsula of Asia Minor*, containing the important Lydian nation, ^{First region.} and many Greek colonies connected with the later Oriental history; (b) *Syria*, on the eastern shore of the Mediterranean Sea, divided into three distinct parts, — *Syria proper*; *Phœnicia*, or the strip of coast between Mount Lebanon and the sea; and *Palestine*, south of Phœnicia; (c) the *peninsula of Arabia*, extending southeastward, and having little to do with ancient history.

3. In the basins of the Tigris and the Euphrates were several distinct territories: (a) *Armenia*, or the ^{Second region.} mountainous region between Asia Minor and the Caspian Sea; (b) *Assyria proper*, between the Tigris and the Zagros Mountains; (c) *Babylonia*, the great, alluvial plain

between the lower courses of the Tigris and of the Euphrates, and extending westwards to the Syrian Desert; (*d*) *Chaldæa* (in the narrower sense, as a province of the Babylonian Empire), west of the Euphrates, at the head of the Persian Gulf; (*e*) *Mesopotamia*, between the middle courses of the Tigris and the Euphrates; (*f*) *Susia'na*, east of the Tigris, and at the head of the Persian Gulf.

4. In the valleys of the Tigris and the Euphrates arose the three great monarchies of *Chaldæa*, *Assyria*, and *Babylonia*, afterwards absorbed, in the sixth century B.C., by the mighty empire of *Persia*, extending almost from the Indus to the Mediterranean, Ægean, Euxine, and Caspian Seas, when it had reached the summit of its power.

5. East of the Zagros Mountains lay *Media* and *Persia* *proper*, — *Media*, northeastward, towards the Caspian Sea; and *Persia*, on the tableland southwards, stretching to the Persian Gulf.

6. The connection between the geographical position and the historical importance of nations, evident in the peopling of the alluvial plains in the basins of the Ganges, and of the great rivers of China, with vast nationalities, is again exemplified in the valleys of the Nile, the Tigris, and the Euphrates, the alluvial deposits of which have ever been famous for their wonderful productive power.

7. Only in such regions, where a rich soil produces plentiful food, is it possible for great communities to gather, and give rise to extensive commerce by sea and land, and settle down into a polity or state. Thus, while in pastoral lands, the people had to wander with their flocks to find fresh grass, the agriculturists staid to reap where they had sown the seed, and became the forefathers of mighty nations, the founders of great empires.

8. On such a soil, in Egypt and in Southwestern Asia, the true history of the civilized world begins, with those nations

Shubh Singh D. D. D.

Shubh Singh D. D. D.

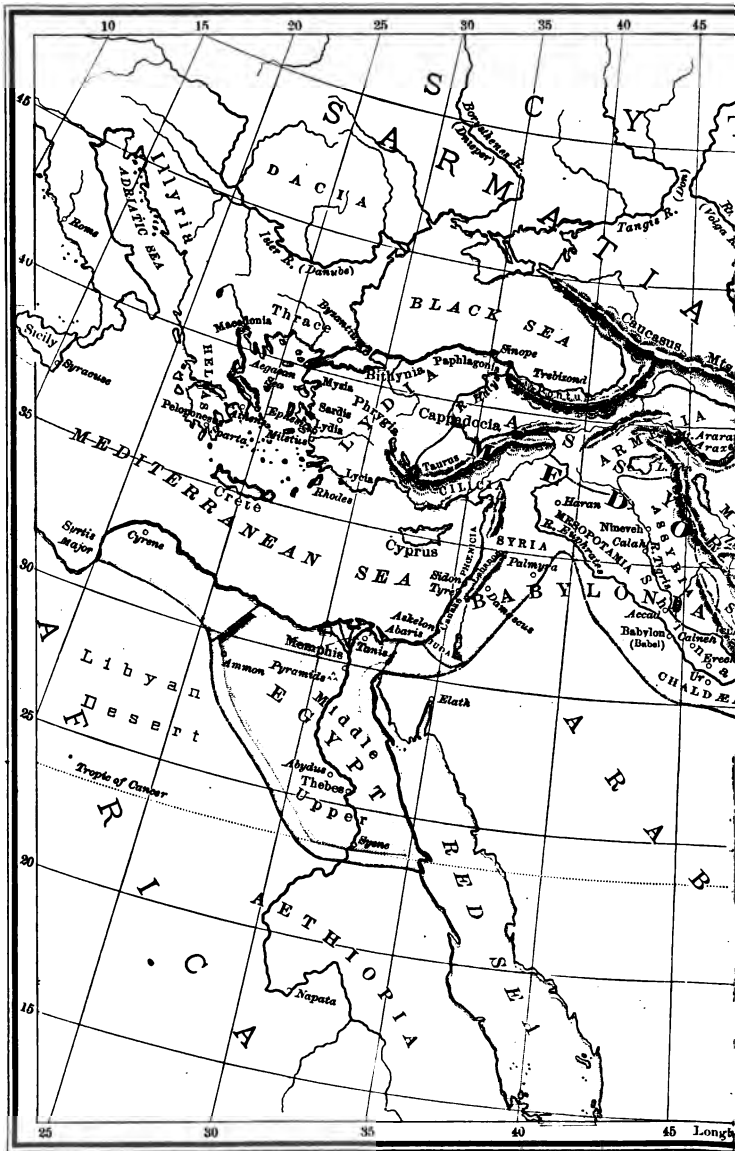
16 17.18

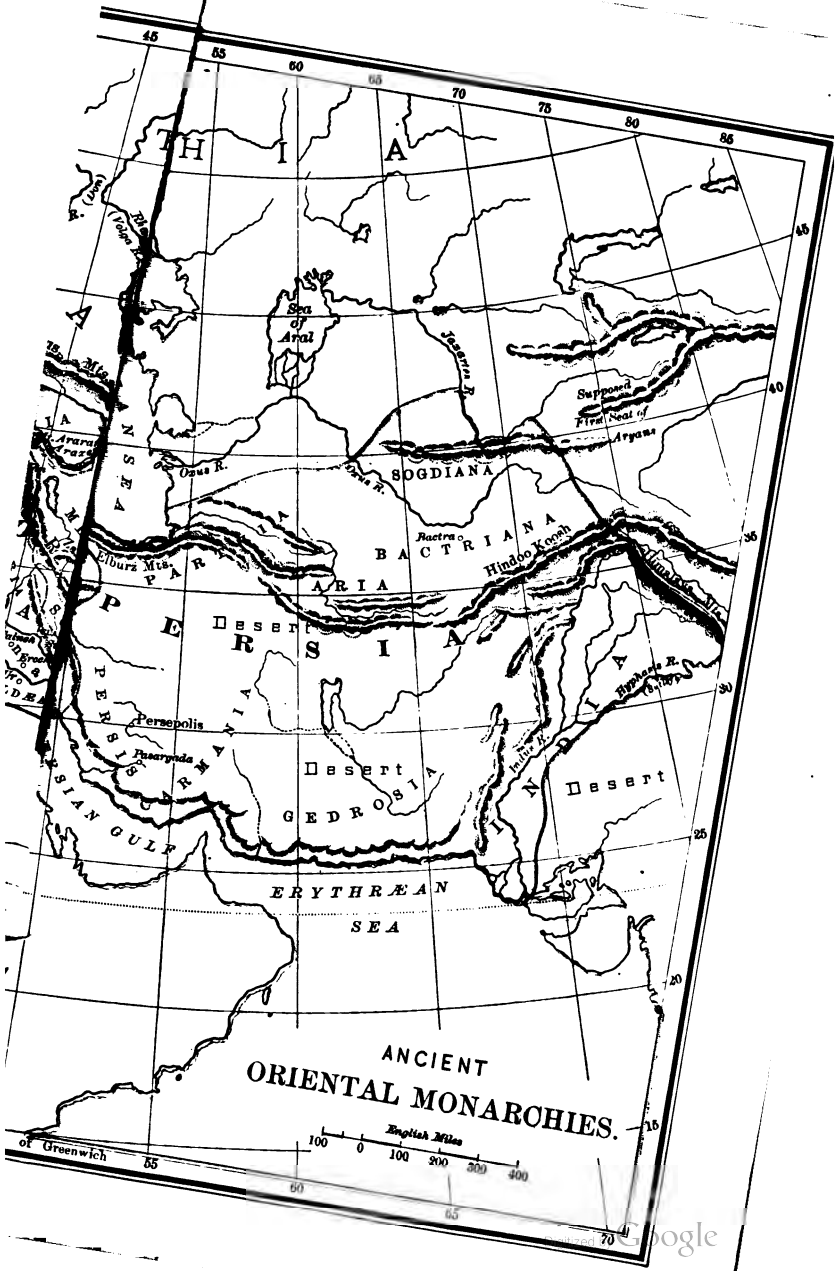
1920 the 7!

1 Friday

1 Friday

2 2





ANCIENT
ORIENTAL MONARCHIES.

English Miles
100 0 100 200 300 400



It had historic records of their own, that rose to a highly civilized condition; and, more than all, that brought their culture to bear on nations whom they conquered, who subjugated them. So we turn our gaze Original seats of historic nations. to greet the rising sun of history, disclosing to our view two grand developments of human culture, — *Egypt* and *Chaldea*; and, first of these, we deal with hoary *Egypt*, gift to mankind of the bounteous, overflowing Nile.

CHAPTER II.

EGYPT.

I. HISTORICAL OUTLINE.

1. THE people of olden Egypt are the earliest nation of whose government and political institutions we possess any certain record. Long before the chosen people, the Hebrews, came into possession of their promised land, Canaan, Egypt had kings, priests, cities, armies; laws, ritual, learning; arts and sciences and books. Egypt is, beyond all other lands, the land of ruins, surpassing all in gigantic and stately monumental remains, the result of immense human labor. Antiquity of the Egyptian nation.



EGYPTIAN SPHINX.

2. In these great memorials of Egypt we have the expression of the character of the people — a half-fettered spirit, whose favorite symbol was the sphinx — a half-brute, half-human form. This human head

looking out from the brute typifies the intellectual and moral part of man — the human spirit — beginning to emerge from the natural, striving to get loose and to look freely around, but still restrained by the debased original state of existence. The edifices of the strange people who dwelt of old in this land of wonders are, as it were, half under and half above the ground, so that the kingdom of life seems ever in contact with the silent realm of death.

3. Egypt is a land that has been created out of the desert by the mighty *Nile*. Flowing from the mountains of Abyssinia in its eastern branch, the *Blue Nile*, it unites at Khartoom, in Nubia, with the western and longer branch, or *White Nile*, which is now known to issue from the great equatorial lake, Victoria Nyanza. The river then flows northwards to the Mediterranean, and provides a rich soil by the yearly overflow, caused by the great rainfalls of the Abyssinian mountains. Egypt is thus composed of a highly fertile strip of territory, enclosed by hills and sandy wastes on each side. The Delta of the Nile was ever noted for its rich soil and teeming population; the water of the river was always famous for its wholesomeness and pleasant taste.

4. The chief mineral productions of Egypt were the beautiful granite of Philæ, El-e-phan-ti-ne, and Sy-e'-ne, whose quarries furnished the huge masses used for obelisks and statues; the whitish or grayish sandstone of the hills north of Syene, which supplied the masonry for the temples; and the limestone of the hills northwards again to the Delta, which furnished the material for the Pyramids.

5. The climate of Egypt is remarkably dry, and to this is due the wonderful state of preservation of the monumental remains, which display a sharpness of outline in the stone, and a freshness of color in the painting, that are like the work of yesterday.

The Egyptian character.

Physical geography and productions.

Minerals.

Climate.

6. The vegetable products of Egypt, in their great abundance, were varied beyond all example in the ancient world. The olive and pomegranate, the orange and the vine, the citron, the date-palm, and the fig, all yielded their delicious produce for the use of man. The gardens teemed with the choicest vegetables. Rice and a species of millet called *doora* grew in great crops. The fir, the cypress, and the cedar furnished valuable timber. The papyrus of the marshes gave the material for writing, which we call, in a different substance, "paper." The same plant furnished sailcloth, cordage, baskets. Cotton and flax gave raw material for manufacturing skill. Medical science went to Egypt for its drugs; and in her later days Rome was largely fed by Egypt's corn.

Vegetable
products.



EGYPTIAN PAPYRUS.
(*Papyrus antiquorum.*)

7. To the abundant food was due the plenteous population, and the mighty architectural works raised by the toilsome efforts of cheap and well-fed labor. The country abounded, too, in animals and birds of every useful variety. Egypt was famous for the horse, as used in war in early times; the *scarabæus*, or sacred beetle, is known to all from its sculptured semblance on the monuments; and the white ibis, among birds, migrating into Egypt along with the rising of the Nile, became sacred in the eyes of those to whom the rising river gave their bountiful subsistence.

People and
animals.

8. Rain scarcely ever falls in Lower Egypt (the part nearer to the Mediterranean Sea); and the inundation of the Nile begins early in August, turning the valley of the river into a shallow inland sea, and has subsided by the end of October. Hence we understand what the people of Egypt mean by "a good" or "a bad" Nile; i.e., a sufficient or an inadequate rise of the great fertilizing river.

The Nile.

9. Until the present century, what we knew about ancient Egypt was mainly got from *Herodotus*, the Greek historian, who travelled in Egypt about the middle of the fifth century B.C., and made careful inquiries of the people and the priests; from *Man'etho*, an Egyptian priest about 300 B.C., who wrote in Greek a (lost) work on the history of Egypt, of which the lists of dynasties of kings have been preserved by other writers; and from *Diodorus Siculus*, who wrote (in the time of Julius Cæsar and Augustus) a universal history, of which the portion about Egypt remains entire.

Sources of information about Egypt.

10. During the present century our knowledge of the history of the "land of pyramids and priests" has been greatly increased by the deciphering of the inscriptions on the monuments, and by extended observation of the countless sculptures in which the olden Egyptians have recorded their ways of life, their arts, arms, sciences, ritual, and faith. In carving or in painting, the obelisks, the temple walls, and temple columns, the inner walls of tombs, the coffins of the dead, artistic objects, — all are covered with the strange characters known as *hieroglyphics*.

The monuments.

11. This word, of Greek extraction, means "*sacred carvings*," given to the sculptures in the supposition that all such characters were of religious import, and known only to the priests of ancient Egypt. The meaning of the characters had been lost for hundreds of years, and the word "*hieroglyphics*" had long become proverbial for mysteries and undecipherable puzzles, when a keen-eyed Frenchman put into the hands of scholars the clew to their translation.

Hieroglyphics.

12. An artillery officer of Napoleon's army in Egypt, named *Bouchart*, discovered near *Rosetta*, in 1799, an oblong slab of stone engraved with three inscriptions, one under the other. The

Discovery of the Rosetta stone.

upper one (half of which was broken off) was in hieroglyphics, the lowest one was in Greek, and the middle one was stated in the Greek to be in *enchorial* characters (i.e., characters of the country, Gr. *chōra*, country), otherwise called *demotic* or *popular* (from the Greek, *dēmos*, the people). The victories of the British in Egypt put the English Government in possession of this celebrated relic, which George III. presented to the British Museum.

13. The Greek inscription told scholars that all three inscriptions expressed a decree of the Egyptian priests, sitting in synod at Memphis, in honor of King *Ptolemy V.* (*Ptolemy Epiphanes*, 205–181 B.C.).

14. To two men the world was chiefly indebted (1810) for the deciphering of the two forms of Egyptian writing on the Rosetta stone. These were *Dr. Thomas Young*, foreign secretary to the British Royal Society

Its inscriptions.

The deciphering.



(PTOLEMY ETERNAL BELOVED OF PHTAH) OF EGYPT KING OF STATUE RAISING

(died 1829); and the great French Orientalist, *Jean François Champollion* (died 1832). By careful study and comparison, a flood of light has been thrown on the olden history and civilization of Egypt.

15. Hieroglyphs are representations on stone, wood, or papyrus, of objects or parts of objects, including heavenly bodies, human beings in various attitudes, parts of the human body, quadrupeds and parts of quadrupeds, birds and parts of birds, fishes, reptiles, etc., geometric and fantastic forms, amounting in all to about a thousand different symbols.

Hieroglyphics.

16. More than six hundred are *ideographic* (*idea-writing*); i.e., the engraved or painted figure, either directly or meta-

phorically, conveys an idea which we express by a word composed of alphabetic signs. Thus, *directly*, **Ideographic hieroglyphics.** the figure of a man means "man;" *metaphorically* the same figure means "power."

17. About one hundred and thirty of the hieroglyphs are **Phonetic hieroglyphics.** *phonetic (sound-conveying)*; i.e., represent words (which are nothing but sound with a meaning attached thereto) of which the first letter is to be taken as an alphabetic sign, and thus phonetic hieroglyphs answer the same end as our letters of the alphabet. For example: in *ideographic writing*, a bird, a mason, a nest, mean "birds build nests;" in *phonetic hieroglyphic* the figures of a bull, imp, rope, door, and ship would give the word "birds," and the words "build" and "nests" would be expressed in the same roundabout and clumsy fashion. The difficulty of deciphering the inscriptions on monuments was increased by the fact that both ideographic and phonetic hieroglyphs, along with certain mixed signs, or phonetic followed by ideographic, occur in the same inscriptions.

18. The first king of Egypt, Mênēs, whose date is **Early history of Egypt.** nearly four thousand years before Christ, is said to have founded the city of *Memphis*, near the site of the modern Cairo, which became the capital of Egypt; *Thebes*, in *Upper* (or *Southern*) *Egypt*, afterwards taking this position. The patriarch Abraham visited Egypt in the twenty-first century B.C., and this is the first certain foreign event we have in the country's history.

19. The first dwellers in the valley of the Nile were **Earliest people.** Caucasians of Asiatic origin; and probably Egyptian civilization began in *Lower Egypt*, into which the first colonists passed out of Asia.

20. The building of the Great Pyramid at Gizeh, near Cairo, is ascribed to a king named *Cheops* (kē'ops) by Herodo-

tus, otherwise called *Suph'is* or *Shufu*, according to the hieroglyphic royal name found inside the structure.

He is believed to have reigned about the middle of the twenty-fifth century B.C. *Cheops* was the second and most celebrated monarch in the fourth of the dynasties of *Mánetho*, which ruled at Memphis. The third king in this list, *Cephren* (sef'ren or kef'ren), also founded a pyramid, as did the fourth, *Men'keres* or *Myceri'nus*, a sovereign beloved and praised in poetry for his goodness. His mummified remains are in the British Museum. In the sixth dynasty was a female sovereign noted for her beauty, named *Nito'cris*, who built a pyramid and reigned at Memphis. The monarchy appears to have been for some time divided, the chief power being held by the kings ruling at Thebes, in Upper Egypt.



SIGNET RING OF
CHEOPS.

21. About 2050 B.C. the *Hyksos* or *Shepherd-kings*, said to be of Arabian race, conquered Lower Egypt, and then subdued the kingdom of Thebes, ruling the whole land from about 1900 to 1500 B.C. Probably to this period the story of Joseph in Egypt belongs.

22. King *Ameno'phis* expelled the shepherd-kings, with the aid of the Ethiopians from the south, and then came the great period of Egyptian history, 1500 to 1200 B.C. During this time, Egypt was a great empire; *Thebes*, its capital.

23. The greatest monarch of this, or perhaps of any, age of Egypt's history was *Ramses the Great* (called by the Greeks, *Sesos'tris*). To him have been attributed many of the monuments and pictures which represent triumphal processions and captives. *Ramses the Great* reigned for nearly seventy years in the fourteenth century B.C. Among his many monuments two are chiefly remarkable, the *Memnonium* or palace-temple at Thebes, and

Shepherd-kings.

Grand age of Egypt's history.

the great rock-cut temple of Aboosimbel in Nubia. These architectural works possess an interest more historical than that of the pyramids. Their sculptures and inscriptions tell



us the chief events of his reign, and even suggest some idea of his personality, a face of partly Semitic type, indicating a strong but gentle character of unusual cultivation for the times. He is said to have subdued Ethiopia, carried his arms beyond the Euphrates eastwards, and among the Thracians in Southeast Europe. The monumental sculptures and paintings tell us of war-galleys of Egypt in the Indian seas, and of Ethiopian tribute paid in ebony and ivory and gold, in apes and birds of prey, and even in giraffes from inner Africa. Other sculptures display the Egyptians

fighting with success against Asiatic foes. To this monarch was due a vast system of irrigation by canals, dug through the whole of Egypt for conveying the waters of the Nile to every part.

24. The next sovereign of note was *Shi'shak*, who, in the year 970 B.C., took and plundered Jerusalem. The empire

continued to decline, and was entirely reduced by Esarhaddon and Assurbanipal, and became for a time tributary to the Assyrian monarchs in the early part of the reign of king *Psammetichus* (671 to 617 B.C.). Age of decay.

25. We now find Egypt in connection, for the first time in her history, with foreign countries, otherwise than as conquering or conquered. *Psammetichus* had in his pay a body of Greek mercenaries, and sought to introduce the Greek language among his subjects. In jealousy at this, the great military caste of Egypt emigrated into Ethiopia, and left the king dependent on his foreign troops, with whom he warred in Syria and Phœnicia. Egyptian policy at this time, and in succeeding reigns, seems to have aimed at the development of commerce, and the securing for Egypt of the routes and commercial centres for the trade, by the Red Sea, between Europe and Asia. Psammetichus.

26. *Necho* (nē'ko), son of *Psammetichus* (617 to 601 B.C.), was an enterprising prince, who built fleets on the Red Sea and the Mediterranean, and strove to join the Nile, by a canal, with the Red Sea. Africa was circumnavigated by Phœnicians in his service, who sailed from the Arabian Gulf, and passed round by the Straits of Gibraltar to the mouths of the Nile. He was the king who defeated Josiah, King of Judah, sustaining afterwards defeat from *Nebuchadnezzar*, King of Babylon. Necho.

27. In 594 B.C., came *Apries* the *Pharaoh-Hophra* of Scripture, who conquered Sidon, and was an ally of *Zedekiah*, King of Judah, against *Nebuchadnezzar*. After being repulsed with severe loss in an attack on the Greek colony of Cyrene, west of Egypt, *Apries* was dethroned by *Amd'asis*, who reigned from 570 to 526 B.C. His prosperous rule was marked by a closer intercourse with the Greeks. Other kings.

28. *Psammennitus*, son of Amasis, inherited a quarrel of his father with Camby'ses, King of Persia, who invaded and conquered Egypt in 525 B.C. For nearly two centuries afterwards the history of Egypt is marked, disastrously, by constant struggles between the people and their Persian conquerors, and, in a more favorable and interesting way, by the growing intercourse between the land of the Nile and the Greeks. Greek historians and philosophers — Herodotus and Anaxag'oras and Plato — visited the country, and took back stores of information on its wonders, its culture, and its faith.

Egypt con-
quered by
Persia.



ALEXANDER THE GREAT.

29. In 332 B.C., Egypt was conquered by *Alexander the Great*; and its new capital, the great Alexandria, destined to a lasting literary and commercial renown, was founded.

Conquest by
Alexander.

II. EGYPTIAN CIVILIZATION.

I. At an early period the form of government in Egypt became a hereditary monarchy, of a peculiar kind. The power of the king was restricted by rigid law and antique custom, and by the extraordinary influence of the priestly class. In his personal life he was bound by minute regulations as to diet, dress, hours of business, of repose, and of religious worship, and submitted to a daily lecture from the sacred books as to the duties of his high office. Under the king, governors of the thirty-six *nomes* or districts held sway, and these high officials were invested with large powers over the land and the levying of taxes. The soil was held by the priests, the warriors, and the king.

2. The Egyptian monarchs appear to have used their authority well and wisely; we rarely hear of insurrection or rebellion, and many received divine honors after death for their beneficence and regal virtues. The common title "*Pharaoh*" is derived from the Egyptian word "*Phra*," the sun.

The kings.

3. The body of the people were divided into *castes*, not rigidly separated, as in India. The members of the different orders might intermarry, and the children pass from one caste to another by change of the hereditary occupation. The castes were: (1) *priests*; (2) *soldiers*; (3) *husbandmen*; (4) *artificers* and *tradesmen*; (5) a miscellaneous class of *herdsmen*, *fishermen*, and *servants*. The *priests* and *warriors* ranked far above the rest in dignity and privilege.

Castes.

4. The hierarchy in Egypt was the highest order in power, influence, and wealth. To the priestly caste, however, many persons belonged who were not engaged in religious offices. They were a landowning class, and the solely learned class. In their possession were all the literature and science of the country, and all employments dependent, for their practice, on that knowledge. The priesthood thus included the poets, historians, lawyers, physicians, and the magicians who did wonders before Moses. They paid no taxes; had large landed possessions, exercised immense influence over the minds of the people, and put no slight check even on the king.

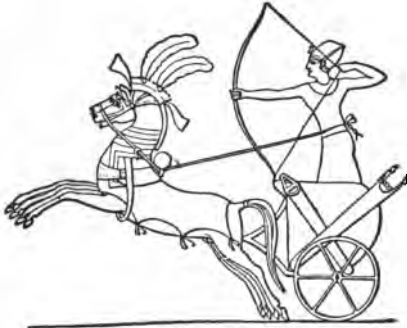
Priests.

5. Egypt had an army of over four hundred thousand men, mainly composed of a militia supported by a fixed portion of land (six acres per man), free from all taxation. The chariots and horses were famous: the foot-soldiers were variously armed with helmet, spear, coat of mail, shield, battle-axe, club, javelin, and dagger, for close fighting in dense array; and with bows, arrows, and slings for skirmishing and conflict in open order. The sol-

Soldiers or warriors.

dier was allowed to cultivate his own land when he was not under arms, but he could follow no other occupation.

6. The castes below the warriors and priests had no political rights, and could not hold land; to wit, The **Husbandmen, artificers, etc.** *husbandmen* who tilled the soil paid rent in produce



EGYPTIAN WAR CHARIOT.

to the king or to the priests who owned it; and the *artisan class*, which included masons and the usual tradesmen, whose occupations are recorded upon the monuments. The *herdsmen* were the lowest class, and of these the *swineherds* were treated as outcasts, not permitted to

enter the temples, or to marry, except among themselves.

7. The land of Egypt, teeming with population, abounded in cities and towns. Of these the greatest were **Cities.** *Thebes*, in Upper Egypt, and *Memphis*, in Middle Egypt, whose site was near the modern Cairo.

8. *Thebes* is the *No* or *No Ammon* of Scripture, and was at the height of its splendor, as capital of Egypt, **Thebes.** about 1500 B.C. Its vastness is proved by the existing remains, known (from the names of modern villages) as the ruins of *Karnak*, *Luxor*, etc. They consist of obelisks, sphinxes, colossal statues, temples, and tombs cut in the rock, — mighty monuments, with their countless sculptured details and inscriptions, themselves the historians of the Egyptian empire of three thousand years ago.

9. *Memphis*, after the fall of *Thebes*, became the capital of Egypt, and kept its importance till the conquest by *Cambyes*. It was superseded as capital by *Alexandria*, and

finally destroyed by the Arabs in the seventh century A.D. The desert sands have overwhelmed its famous avenue of sphinxes; and the great pyramids of Gizeh, and the colossal Sphinx, are the chief memorials of the past in its vicinity.

10. The chief feature of Egyptian architecture is its colossal, massive grandeur, from the use of enormous blocks of masonry, and from the vast extent of

Memphis.

Architecture.

the buildings, which produce in the beholder an unequalled impression of sublimity and awe. The approaches to the palaces and temples were paved roads, lined with obelisks and sphinxes; and the temples and the palaces themselves surpassed in size, and in elaborate ornament of sculpture and of painting, all other works of man.

11. Of about forty pyramids now left standing in Middle Egypt, the most remarkable are the group of nine at Gizeh, near the site of ancient Memphis. The *Great*

Pyramids.

Pyramid, that of King *Cheops*, already referred to, covers an area of more than twelve acres, and exceeds four hundred and fifty feet in height. An outer casing of small stones has been removed, and, instead of showing a smooth and sloping surface, the sides have now a series of huge steps. A narrow passage, fifty feet above the base of the structure on its north face, leads to the sepulchral chambers, of which that called *the king's chamber* is lined with polished red granite. The wooden coffin with the king's mummy was long since removed from the red granite sarcophagus

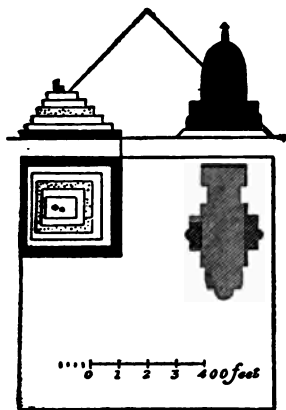


DIAGRAM TO ILLUSTRATE THE COMPARATIVE SIZES OF ST. PAUL'S, BIRS NIMROUD, AND THE PYRAMIDS.

which held it. The second large pyramid, that of King *Cephren*, is somewhat smaller. A third, of *Mycerinus*, is far smaller than the other two.

12. The removal of the vast blocks of stone from distant quarries, and their elevation to heights, **Egyptian engineering.** which have sorely puzzled modern engineers, were effected, not by the ingenuity of mechanical contrivance, but by the labor of human hands employed in any number over any length of time. Thousands of men were employed for months in moving single stones.

13. Egyptian sculpture displays size, simplicity, stiffness, and little of what modern art calls taste or beauty. **Sculpture.**

14. The Egyptians did not become true artists of the pictorial class. **Painting.** They used simple colors of brilliant hue; but of light and shade only little was known; of perspective, nothing.

15. "In Egypt, life was the thing sacred. Hence all that had life, all that **Religion.** produced and all that ended life, was in a way divine. Hence death, too, was sacred. The Egyptian lived in the contemplation of death. His coffin was made in his lifetime; his ancestors were embalmed. The sovereign's tomb was built to last for, not centuries, but thousands of years." ¹

16. The highest form of the religious belief of the Egyptians included the idea that the soul was immortal. Hegel declares that in the religion of Egypt are united the worship of Nature, and of the spirit which underlies and animates Nature. **Its spirit.**



EGYPTIAN SCULPTURED FIGURE —
RAMESES II.

¹ F. W. Robertson.

17. Having depended on *the Nile* and *the Sun* for the vegetation needed for their food, the people conceived human forms for them, and for the prolific *Earth*, as deities; namely, *Osî-ris* as the *Nile* and the *Sun*, and *Isis*, as the *Earth*. These were the only divinities that were worshipped throughout Egypt. In later times they came to be regarded as divinities of the sun and the moon.

Isis and Osiris.

18. Another god, *Anu'bis*, worshipped in the form of a human being with the head of a dog, is represented as an *Egyptian Her'mes*.

Anubis.

19. Whatever higher religious ideas may have been held by philosophical and learned priests, the worship of the common people was chiefly a *zoölatry*, or adoration of animals. The sacred bull, called *A'pis*, was worshipped at Memphis with the highest honors. All Egypt rejoiced on his annual birthday festival, and there was a public mourning when he died. The dog, the hawk, the white ibis, and the cat, were also specially revered. The sparrow-hawk, with human head and outspread wings, denoted the soul flying through space, to animate a new body. Thus we find mingled, in the religion of Egypt, gross superstition in the masses of the people, along with the spiritual conceptions of cultivated minds.

Worship of animals.

20. In a papyrus-book, discovered in the royal tombs of Thebes, called the *Book of the Dead*, we read in pictured writing of a second life, and of a Hall of Judgment, where the god *Osiris* sits, provided with a balance, a secretary, and forty-two attendant-judges. In the balance the soul is weighed against a statue of divine justice, placed in the other scale, which is guarded by the good *Anubis*. The assistant-judges give separate decisions, after the person on trial has pleaded his cause before them. The soul rejected as unworthy of the Egyptian heaven was believed to be driven off to some dark realm, to assume the

Belief in a future life and last judgment.

form of a beast, in accordance with a low character and sensual nature. An acquitted soul joined the throng of the blest.



EGYPTIAN MUMMY.

21. With the religion of the people, as some think, was connected the practice of embalming the bodies of the dead.

Embalming.

22. As the Egyptian columns were formed by their architects on the model of the palm-tree, whose feathery crown of foliage was ever before their

The lotus-plant.



EGYPTIAN COLUMN SHOWING THE APPLICATION OF THE LOTUS.

23. Their own monuments prove that they practised the same mechanic arts, and used the same variety of nice tools, as the moderns. They were adepts

Arts, manufactures, and social life.

at the finest work in every species of handicraft. We have here ample proof that the ancient Egyptians were a highly ingenious, artistic, tasteful, and industrious race.

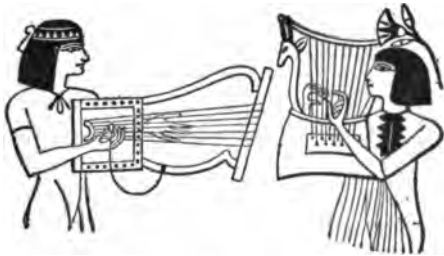
24. The ladies of the land adorned themselves with all the varieties of jewelry known to the most advanced era, and were possessed of such luxurious accessories of the toilet as the most refined ladies of the present day might naturally covet.

The Egyptian ladies.

25. The ladies joined the gentlemen at dinner, where all guests sat, instead of reclining in the usual Eastern fashion; the wine was cooled in jars,

Egyptian dinners.

and handed round in cups of bronze, or porcelain, or silver, while the music that was played at dinner came from the lyre, tambourine, and harp; and dancing and other gayeties



EGYPTIAN LYRES.

helped, under the Pharaohs, to pass hours of idleness away.

26. For hoary antiquity, for the massive and sublime, for the quaintly picturesque, Egypt stands unrivalled in the world, — the region where the Pharaohs reigned, where Moses grew from birth to manhood, where Joseph came forth from a dungeon to rule in wisdom at the king's right hand, and whence the chosen people of God went out into the wilderness towards the promised land.

CHAPTER III.

THE CHALDÆANS, ASSYRIANS, AND BABYLONIANS.

I. INTRODUCTION.

1. EGYPT has the earliest secular historic records. Yet in the basin of the Euphrates and Tigris we find a civilization almost as ancient as that of Egypt, even apart from the Scriptural records of the land. In Chaldæan history, there is a positive astronomical date going back to the twenty-third century B.C., the date of the great pyramid in Egypt being in the twenty-fifth century. The valley of the Tigris and Euphrates, however, takes us back, according to the Hebrew Scriptures, to the very beginning of the history of mankind. We there learn that when "*the whole earth was of one language, and of one speech*, it came to pass, as they journeyed from the *eastward*, that they found a plain in the land of *Shi'nar*, and they dwelt there." The narrative then goes on to the building with brick of the Tower of Babel. The dispersion of the peoples is found in the traditions of Babylon as in the Mosaic narrative. The land of *Shinar* is no other than the southern part of Mesopotamia, between the Tigris and Euphrates.

2. In 1843, *M. Botta* discovered at *Khor'sabad*, an Assyrian palace which had been buried for perhaps two thousand years. From the labors of *Mr. Layard* at Nimroud and at Koyun'jik, on the Tigris, opposite to Mosul, came the slabs covered with cuneiform (wedge-shaped) or arrow-headed inscriptions, the huge winged bulls and lions, with human heads, bas-reliefs, figures, and ornaments now in the British Museum, which gave abundant information as to the state of art and the progress of civilization in the era when they were made. The researches of *Rawlinson*, *Norris*, *Sayce*, and others, have resulted in the

Antiquity of
Chaldæan
civilization.

Sources of our
knowledge.

deciphering of the cuneiform inscriptions, conveying the history of ancient Babylonia and Assyria.

II. CHALDÆAN (or EARLY BABYLONIAN) EMPIRE.

I. The two nations that, as history tells us, earliest reached a high degree of civilization were the *Egyptians* and the *Chaldæans*. On the part which they played in the civilization of the olden world, *Professor Rawlinson* has written, that, "in the first

Early civilization and the Hamitic races.

ages of the world's history, Egypt and Babylon (i.e., Chaldæa) led the way as the pioneers of mankind in the various untrodden fields of art, literature, and science. Alphabetic writing, astronomy, history, chronology, architecture, plastic art, sculpture, navigation, agriculture, textile industry, seem all of them to have had their origin in one or other of these two countries."



CHALDÆAN DIVINER.

2. *Chaldæan* is a word applied (a) to the "*Early Babylonian*" empire; (b) to a province of the later Babylonian Empire; (c) to a learned priestly caste, at the court of Nebuchadnezzar, king of the

The name Chaldæan.

later Babylonian Empire. In the last sense, the word was familiar to the Romans. "The Chaldæans (at the court of Nebuchadnezzar) . . . are classed with the astrologers and magicians, had a learning and language of their own, and formed a sort of colleges. Those who acquired their learning, and were admitted into their body, were called *Chaldæans*, irrespective of their race, and thus Daniel became the master of the Chaldæans."¹

¹ Philip Smith's *Ancient History*, to which work much of this chapter is due.

3. The *Chaldæan* (or *Old Babylonian*) Empire was founded in the South of Mesopotamia, the alluvial plain, whose famous fertility was created by the Tigris and Euphrates. The rivers and the marshes supplied huge reeds, which were used to make houses and boats. The chief building material was bricks, made from the clay found on the spot, and springs of bitumen furnished a strong cement.

4. Here, as we are told in Scripture, *Nimrod*, the "mighty hunter," of the race of Ham, founded a kingdom which included the four cities, *Babel* (*Babylon*), *Erech*, *Calneh*, and *Accad*. The "land of Shinar" was the name used in the Hebrew Scriptures, and also in the Babylonian and Assyrian inscriptions, for *Babylonia*. The capital was Babylon. As to other cities, the ruins of *Erech*, of *Calneh*, and of *Ur*, the birthplace of Abraham, have been identified.

5. The inhabitants of Chaldæa were of the Semitic race, and their language closely akin to the Hebrew. The cuneiform inscriptions inform us that there was here an earlier race, probably of the Mongolian family, known as the *Accadians*, who invented the cuneiform system. They were absorbed by the Semites, but left a most important influence on the later civilization and development of the country.

6. The beginnings of civilization in Babylonia may be set down at about 3000 B.C. In the cuneiform inscriptions we find an account of a great flood, strikingly similar in details to the flood in the time of Noah. Two or three hundred years before 2000 B.C., the kings of *Elam* invaded Babylonia, and for a time established themselves as rulers over it and Mesopotamia, and their supremacy lasted several centuries. Elam was a mountainous country to the eastward of Chaldæa, its capital being *Susa*.

Locality of the empire.

Historical data: the empire founded.

Pre-Semitic inhabitants of Babylonia.

Early history of Chaldæa.

7. To this period of Chaldæan history, Abraham's connection with the country belongs. It is understood that in his time, about 2100 B.C., Chaldæa ^{Abraham and Chedorlaomer.} contained a Semitic population professing a pure form of religion, in the midst of idolaters, and Abraham, who was of Semitic race, was called to emigrate to the land of Canaan, with a view to the preservation of the pure faith. Chedorla'omer, King of Elam, invaded the land of Canaan soon after Abraham had migrated there, and, in his retreat with booty, was pursued and beaten by the patriarch.

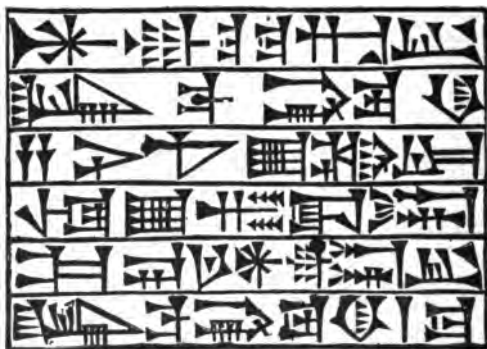
8. The period 2000-1000 B.C. was the most flourishing period of the monarchy, and Chaldæa was then the foremost state of Western Asia. The rule of its princes extended to the mouth of the Euphrates and over Mesopotamia and the Upper Tigris. The rise of the powerful Assyrian Empire was what brought the downfall of Chaldæa, though it was able to maintain its independence against this rival down to the ninth century B.C. It was not thoroughly subdued till nearly two centuries later.

Main facts in Chaldæan history.

9. With the Chaldæans, as with the Egyptians, the art of writing, at first in the hieroglyphic form, was early developed. The cuneiform (or wedge-shaped) writing is a later stage of the pictorial, and the Chaldæans may thus claim to be one of the nations that invented alphabetical writing. The contents of their tombs prove that they had much skill in pottery, and could make in various metals such articles as bracelets, earrings, fish-hooks, nails, bolts, rings, and chains. "It is, however, by their cultivation of arithmetic and astronomy, and the application of these sciences to the uses of common life, that the Chaldæans have left the most permanent impress upon all succeeding ages . . . All the systems of weights and measures used throughout the civilized world, down to the present time, are based upon the system which they invented. . . .

Civilization.

Astronomical science seems to have been the chief portion of the learning handed down by the Chaldæan priests as an hereditary possession. . . . There is reason to believe that they mapped out the Zodiac, invented the names which we still use for the seven days of the week (based on the idea that each hour of the day was governed by a planet, and each day by the governor of its first hour, and from this one the day received its name), . . . and measured time by the



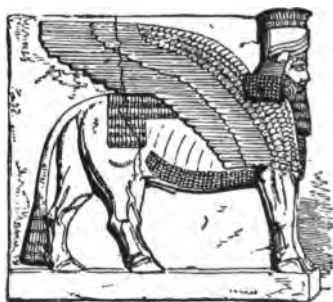
BRICK WITH CUNEIFORM WRITING.

water-clock. . . . Connected with their astronomy and star-worship they had an elaborate system of judicial astrology.”¹
 ¶10. There were astronomers-royal in several of the cities; the towers, such as that of Babel, were probably both
Astronomical observations. temples and observatories: the clearness of the sky and the levelness of the horizon on all sides favored the study of astronomy, which was, moreover, connected with religion, as we find that the Chaldæans worshipped the heavenly bodies. When Babylon was taken by Alexander the Great, in 331 B.C., there was found in the city a series of observations of the stars dating from 2234 B.C.

¹ Philip Smith.

III. ASSYRIAN EMPIRE.

1. The *Assyrians* were a *Semitic* people, like the *Chaldæans*, *Hebrews*, *Arabs*, and *Phœnicians*, and first acquired power in Assyria (Proper), between the Upper Tigris and the Zagros Mountains. Assyria was in all probability peopled from Chaldæa, as the language, writing, and religion of both peoples exhibit the closest relationship and agreement. At an early period the Assyrians were subject, probably, to the Chaldæan monarchy; but their warlike spirit enabled them to become independent, and to effect conquests among their neighbors, gaining at last the ascendancy over Babylonia. Towards the end of the four-



ASSYRIAN WINGED HUMAN-HEADED BULL.

teenth century B.C., a king named *Shalmaneser* is said to have founded the city of *Calah*, on the Upper Tigris, and to have restored the great temple at the ancient city of *Nineveh*.

2. The early history of the empire is still very obscure, — *Ninus*, and the warrior-queen, *Semir'amis*, and the voluptuous King *Sardanapalus*, are said to be but characters in the legends of Greek writers.

Historical data: early conquests.

About 1120 B.C., King *Tiglath-Pileser I.* conquered neighboring nations so as to make his dominions stretch from the Mediterranean to the Caspian, and was the greatest monarch of the earlier Assyrian period, but was not able to subdue the Chaldæans. After his death comes a long time of obscurity.

3. To the warrior King *Assur-nasir-pal* (884 to 859 B.C.) is attributed many of the great architectural works which have been lately discovered. Under him Assyria became the leading empire of the world.

Assur-nasir-pal.

4. His son, *Shalmaneser II.*, was successful in war against the monarch of Babylon, Benha'dad, King of Damascus, the rulers of Tyre and Sidon, and Jehu, King of Israel. In 745 B.C., *Tiglath-Pileser II.* became King of Assyria, made himself master of Babylon, and had great successes in war against Syria and Armenia, extending the empire greatly.

5. *Sargon* (722-705 B.C.) was engaged in war against Samaria, which he captured, carrying the people into captivity; against King Sab'ako of Egypt, whom he defeated; and the revolted Armenians, whom he thoroughly



SARGON IN HIS CHARIOT.

subdued. He then turned against Mero'dach-Bal'adan, King of Babylonia, and drove him from his throne, and, after extensive internal reforms, was succeeded by his son, the famous *Sennacherib*.

6. This warlike monarch marched into Syria in 701 B.C., captured Zidon and As'kelon, defeated the forces of Hezekiah, King of Judah, with his Egyptian and Ethiopian allies, and made Hezekiah pay tribute. In

700 B.C. Sennacherib marched into Arabia, there defeated Tir'hakah, King of Egypt and Ethiopia, and then his army perished before Libnah, in the South of Judah, by the catastrophe recorded in the Hebrew Scriptures. Sennacherib was engaged, on his return to Assyria, in crushing rebellions of the Babylonians, constructing canals and aqueducts, and greatly adding to the size and splendor of Nineveh.

7. In 681 he was murdered by two of his sons, and another son, *Esar-haddon*, became king in 680. *Esar-haddon* made successful expeditions into Syria, Arabia, Egypt, and as far as the Caucasus Mountains, and after the erection of splendid buildings at Nimrud and other cities, was succeeded in 668 by his son *Assur-bani-pal* (the origin of the Greek "*Sardanapalus*").

8. The Assyrian Empire was at its height of power under the kings *Sennacherib*, *Esar-haddon*, and *As-sur-bani-pal*. The states nominally subject to the Assyrian king, paying tribute and homage, extended from the river Halys, in Asia Minor, and the sea-board of Syria, on the west, to the Persian Desert on the east; and from the Caspian and the Armenian Mountains, on the north, to Arabia and the Persian Gulf, on the south; and latterly included Egypt.

9. But these states were connected by a very loose bond, and the monuments of Assyrian history are occupied with constant wars, revolts, crushings of rebellion, and rebellion renewed. The risings of tributary states, put down with great severity, included the carrying of whole peoples into captivity, and the destruction of cities; but no effectual measures were taken to secure allegiance in subjugated nations, and the empire was doomed to be the victim of the first powerful assailant.

10. *Assur-bani-pal* inherited Egypt as part of his dominions, but his power was not firmly established in that country until he led an expedition there, and

sacked the city of Thebes. He erected splendid buildings at Nineveh and Babylon, and did much for literature and the arts; so that under him there was a great development of luxury and splendor. He died in 625 B.C.; and soon afterwards Babylonia, for the last time, and with success, revolted. The Babylonians marched from the south against Nineveh, under their governor *Nabopolas'sar*; and the now powerful Medes, from the north, came against it under their king, *Cyax'ares*. Nineveh was taken and given to the flames, which have left behind them in the mounds the calcined stone, charred wood, and statues split by the heat, that furnish silent and convincing proof of the catastrophe. Thus, about 625 B.C., warlike, splendid, proud Assyria fell.

11. Modern research has unearthed some of the remains of Nineveh from beneath the mounds that for many miles are found along the eastern bank of the Tigris. It was not like a city of modern times, composed of continuous or nearly adjacent buildings, but a large expanse, sixty miles in circuit, containing temples, palaces, pasture-lands, ploughed fields, and hunting-parks, as well as the dwellings of the people, built of sun-dried bricks, resembling a modern suburban district, like the outer belt of London or of Paris, but including the stately structures for the uses of religion and of royalty.

12. The action of fire in the conflagration of its palaces, and the effect of weather afterwards, were such that, at the time of Alexander the Great, in the fourth century B.C., almost every trace of the great city in which Jonah preached repentance had vanished, save the shapeless mounds of earth.

13. The Assyrian language was much like the Hebrew and Phœnician, and it had a literature comprising hymns to the gods, mythological and epic poems, and works on astrology, law, and chronology. The religion of Assyria was a worship of various gods,

Assyrian
civilization :
language,
religion.

representing the powers of nature, and especially the heavenly bodies. The great national deity was *Assur*, appearing in the nation's name, and in those of many of the kings.



DAGON OF THE ASSYRIANS,
BAS-RELIEF FROM NIM-
ROUD. — BRITISH MU-
SEUM.

14. All religion was connected with royalty, and in the pure despotism of Assyria the king was himself a deity, a type of the **Royal power.** supreme being. His robes and ornaments all have embroideries and figured animals of mystical religious import.

15. Assyrian art must be considered great in architecture and **Art.** sculpture. The emblematic figures of the gods show dignity and grandeur. The scenes from real life, of war, and of the chase, are bold and vivid; and in succeeding ages marked progress is shown in the acquirement of a more free, natural, lifelike, and varied execution, though the artists never learned perspective and proportion.

16. The Assyrians constructed arches, tunnels, and aqueducts; were skilled in engraving gems, and in **Architecture: manufactures.** the arts of enamelling and inlaying; made porcelain, transparent and colored glass, and even lenses; ornaments of bronze and ivory, bells, and golden bracelets and earrings of good design and workmanship, were all produced. In mechanics, and for measuring time, they used the pulley, the lever, the water-clock, and the sun-dial. Their astronomical science was that of the Chaldæan philosophers before mentioned.

17. The implements and methods used in war, as the monuments show, included swords, spears, maces, and bows

and arrows, as weapons of offence ; cavalry and chariots for charging ; movable towers and battering-rams for sieges ; and circular intrenched camps as quarters for a military force. The one thing wanting in Assyria, as in other Eastern empires, for continued sway, was the genius for government, which could at least make subject nations satisfied to serve, if it could not mould them into one coherent whole.

IV. LATER BABYLONIAN EMPIRE.

Origin, extent, and duration. 1. The founder of the later Babylonian empire (625 B.C., and ending 538, with its subjection to Persia) was *Nabopolassar*, who joined the Medes in the destruction of the Assyrian power. Babylon then became an independent kingdom, extending from the valley of the Lower Euphrates to Mount Taurus, and partly over Syria, Phœnicia, and Palestine.

Reign of Nebuchadnezzar. 2. *Nabopolassar* was succeeded by his son, the famous *Nebuchadnezzar* (604 to 561 B.C.), who carried his arms with success against the cities of Jerusalem and Tyre, and even into Egypt. The empire was at its height of power and glory under him, and extended from the Euphrates to Egypt, and from the deserts of Arabia on the south to the Armenian Mountains on the north.

Babylon. 3. The famous capital, Babylon, built on both sides of the Euphrates, when completed by Nebuchadnezzar, formed a square sixty miles in circuit. The clay of the country furnished excellent brick, and springs of bitumen supplied a powerful cement. The walls of the city were of immense height and thickness, surrounded by a deep ditch, and having a hundred brazen gates. Like Nineveh, the city included large open spaces, some being parks and pleasure-grounds of the king and the nobles. The architectural wonders of the place were the Temple of Belus, a huge eight-storied tower, the remains of which are believed

to be identified at *Birs Nimroud* ("the Tower of Nimrod"), on the Euphrates; and the "*hanging-gardens*" of Nebuchadnezzar, a series of terraces rising one above another, supported by huge pillars and arches, and covered with earth, in which grew beautiful shrubs and trees.

4. The carrying into captivity of the Jews by Nebuchadnezzar and the pride of his heart, — his image of gold in the plain of Dura, his fiery furnace, his strange madness, recovery, and repentance, — are well known from the account in the Hebrew Scriptures by the prophet Daniel.

Nebuchadnezzar's history.

5. Nebuchadnezzar was succeeded by his son *Evil-Merodach*, the friend of Jehoiachin, captive King of Judah. He was followed by *Neriglassar*, a successful conspirator against his power and life; and he in turn, after some years, was defeated and slain in battle against the Medes and Persians. The assassination, after a few months, of the tyrant *Laborosoarchod* brought the last Babylonian monarch, *Nabonadius*, to the throne, in 555 B.C.

His successors.

6. The Medes and Persians to the north had now become a formidable power, and in 540 the Persian king, *Cyrus*, marched against Babylon, and under its walls defeated Nabonadius, who fled to Borsippa, south of Babylon. The capital was held by a son of Nabonadius, who had been made co-king with his father, — *Belshazzar*. The revelries of this sovereign during the siege, the handwriting on the wall, and his death the same night, are given in the scriptural narrative of Daniel. The Babylonian Empire fell in 538 B.C., and became a province of the Persian Empire. The site of the great city of Babylon is now a marsh, formed by inundations of the river, due to the destruction of the embankments and the choking up of the canals.

Fall of Babylon.

7. The Assyrians were, pre-eminently, a warlike, the Babylonians a commercial and luxurious, people.

The position of the great city on the Lower

Civilization: commerce.

Euphrates, near to the Persian Gulf, made it a great emporium for the trade between India and Eastern Asia and Western Asia, with the nearest parts of Africa and Europe. From Ceylon came ivory, cinnamon, and ebony; spices from the eastern islands; myrrh and frankincense from Arabia; cotton, pearls, and valuable timber, both for ship-building and ornament, from the islands in the Persian Gulf. There was also a great caravan trade with Northern India and adjacent lands, whence came gold, dyes, jewels, and fine wool.

8. The wealth of Babylon became prodigious and proverbial, and her commerce was, in large measure, due to ingenious and splendid manufactures. Carpets, curtains, and fine muslins, skilfully woven and brilliantly dyed, of elegant pattern and varied hue, were famous wherever luxury was known. The Babylonian gems in the British Museum display art of the highest order in cutting precious stones.

9. The priests and learned men of Babylon were the **Learning.** Chaldæans. (*Ante*, p. 43.)

10. The system of government was a pure despotism, **Government.** with viceroys ruling the provinces under the monarch, who dwelt in luxurious seclusion from his people.

11. The fall of Babylon, the "glory of kingdoms," was at **Lesson of her fall.** once a fulfilment of the denunciations of the Hebrew prophets, and a proof that the real power of nations does not reside in trade and luxury and wealth, but in the spirit, equal to the occasions, both of peace and of war, which comprehends and promotes the true interests of the people.

CHAPTER IV.

THE HEBREWS.

1. THE history and characteristics of this nation are fully dealt with in their own Scriptures. Sacred history.

2. The *Hebrews* were a pure *Semitic* race, akin to the *Phœnicians*, *Chaldæans*, and *Assyrians*. The founder of the nation was *Abraham*, who, in the twentieth or twenty-first century B.C., removed from the plains of Mesopotamia to the land of Canaan, on the south-eastern coast of the Mediterranean Sea. The Hebrew race.

3. In this people we have the worship of the One God — *Jehovah* — the Creator of nature and all men, the only First Cause of all things. In the Jewish idea He was the God of a chosen family that became a nation — the God of Abraham, of Isaac, and of Jacob, He who commanded them to depart out of Egypt and gave them the land of Canaan. With the other Eastern nations, the primary idea of existence was Nature; but that, with the Hebrews, became a mere creature. The great element in the Jewish religion was exclusive unity — one people, only one God. In the religion of the Hebrews, God the Spirit was recognized as the One great Truth, and true morality appeared; God was honored, and could be honored, only by righteousness, the reward of which was to be happiness, life, and temporal prosperity. Peculiar character: religion.

4. In the earliest history, that of Abraham and his first descendants, we have merely a family history, and the Jewish nation begins with the departure from Egypt in 1491 B.C. We may divide the interval between that time and the conquest of Judæa by the Romans, into four periods. Historical data.

(a) *From the departure out of Egypt to the establishment of the monarchy under Saul, 1491–1095 B.C.*

(b) *From the establishment of the monarchy to the separation into the two kingdoms of Israel and Judah, 1095-975 B.C.*

(c) *From the separation of the kingdoms to the Babylonian captivity, 975-588 B.C.*

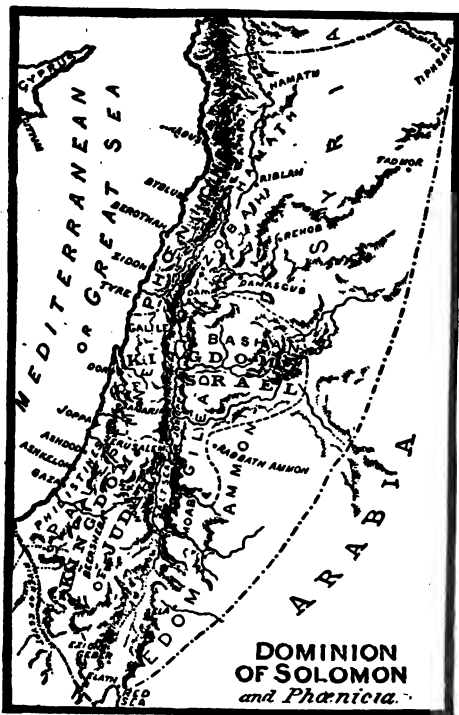
(d) *From the Babylonian captivity to the conquest of Judæa by Rome, 588-63 B.C.*

5. The first period opens, on the departure from Egypt, with the *theocracy* or government by God in revelations of His will to the people, through laws

First period.

directly given from Sinai, and communications made to the high-priest. This lasted, during the wanderings in the wilderness under Moses, and the conquest of Canaan under Joshua, until 1426 B.C. Then came the *Federal Republic*, from 1426 to 1095, under which system the tribes were separately governed, subject to the divine laws, by their own patriarchs, but all united in one state and one common bond by the worship of Jehovah.

As the people, from time to time, fell off into idolatry, they suffered at the hands of neigh-



boring tribes, and rulers called "*Judges*" were given by divine appointment to deliver the people, governing according to the divine laws, and having no royal prerogatives. Of this line of rulers, the last single governor was the prophet *Samuel*, and the misconduct of his sons caused the people to ask for a King to be appointed over them.

6. The sole monarchy occupied three reigns, those of *Saul*, *David*, and *Solomon*. *Saul* reigned for nearly Second period:
Saul. forty years, 1095 to 1056 B.C., and, after wars with neighboring heathens, the Moabites, Edomites, Amalekites, etc., was defeated and driven to suicide by the powerful Philistines.

7. *Saul's* son-in-law, *David*, the son of *Jesse*, reigned also about forty years, 1056 to 1015 B.C., and, having David. conquered Jerusalem from the Jebusites in 1048, made it the capital of his kingdom, the seat of the national government and religion. *David* was a warlike monarch, and conquered the Philistines, Moabites, Edomites, and Syrians, extending his power from the Red Sea to the Euphrates.

8. His son, *Solomon*, succeeded him, and also reigned forty years (1015 to 975). Then the Jewish Solomon. nation attained the height of their power, and he confirmed and extended the conquests of *David*. *Solomon* married a daughter of a Pharaoh, King of Egypt, formed an alliance with *Hiram*, King of Tyre, built the magnificent temple at Jerusalem, and made his kingdom the supreme monarchy in Western Asia.

9. An extensive commerce was carried on by land and sea. *Solomon's* ships, manned by Phœnician Jewish trade. sailors, traded to the farthest parts of the Mediterranean westwards, and from ports on the Red Sea to Southern Arabia, Ethiopia, and perhaps India. From Egypt came horses, chariots, and linen; ivory, gold, silver, peacocks, and apes from *Tarshish* or *Tartessus*, a district in the South of Spain; and gold, spices, and jewels from *Ophir*,

variously regarded as in Southern Arabia, India, and Eastern Africa, south of the Red Sea. The corn, wine, and oil of Judæa were exchanged by Solomon for the cedars of Lebanon supplied by his friend Hiram, King of Tyre.

10. On the death of Solomon, in 975 B.C., the temporal glory of the Hebrews was eclipsed. Ten of the twelve tribes revolted against Solomon's son and successor, *Rehoboam*, and formed a separate kingdom of Israel, with Samaria as capital; while the tribes of Judah and Benjamin made up the kingdom of Judah, having Jerusalem for the chief city. The Syrian possessions were lost; the Ammonites became independent; commerce declined; idolatry crept in and grew; the prophets of God threatened and warned in vain; gleams of success against neighboring nations were mingled with defeat and disgrace suffered from the Edomites, Philistines, and Syrians, until, in 740 B.C., *Tiglath-pileser II.*, King of Assyria, carried into captivity in Media the tribes east, and partly west, of the Jordan, — *Reuben, Gad, and Manasseh*.

11. In 721 B.C., *Sargon*, King of Assyria, took Samaria, and carried away the people of *Israel* as captives beyond the Euphrates. The kingdom of *Israel* thus came to an end after a duration of about two hundred and fifty years.

12. In 713 B.C., *Judah*, under King *Hezekiah*, was attacked by Sennacherib, King of Assyria, and relieved by the destruction of the Assyrian army. A time of peace and prosperity followed, but in 677 the Assyrians again invaded the country, and carried off King Manasseh to Babylon.

13. In 624 B.C., the good king *Josi'ah* repaired the temple and put down idolatry, but was defeated and slain by the Egyptian king *Pharaoh-Necho*, in 610. In 606 B.C., *Nebuchadnezzar*, King of Babylon, took Jerusalem, and made the king, *Jehoi'akim*, tributary; on his revolt Jeru-

Third period:
decline of
nation.

Fall of Israel.

Hezekiah.

Fall of Judah.

salem was again taken, and ten thousand captives of the higher class were carried off to Babylon, with the treasures of the palace and temple, in 599. In 593 B.C., the Jewish king *Zedekiah* revolted from Nebuchadnezzar, who now determined to put an end to the rebellious nation. In 588 B.C., Jerusalem was taken and plundered; the walls were destroyed; the city and Temple burnt, and nearly the whole nation was carried away as prisoners to Babylon. For over fifty years the land lay desolate, and the history of the Hebrew nation is transferred to the land where they mourned in exile. Then were raised the voices of the prophets Jeremiah and Ezekiel and Isaiah, in their definite predictions of the Messiah.

14. The history of the Jews during the Babylonish captivity is contained chiefly in the Book of Daniel, and includes the episodes of Shadrach, Meshach, Fourth period. and Abed'nego, the faithful Jews thrown into the furnace by order of Nebuchadnezzar, and of Daniel's deliverance when he was thrown into a pit containing lions by order of *Darius the Mede*, or *Cyaxares II.*, whom his nephew Cyrus placed on the throne of Babylon after the death of Belshazzar.

15. In 537 B.C., Cyaxares II. died, and *Cyrus* became monarch of the Persian Empire. He issued an edict in 536 B.C., by which the Jews were allowed The return from captivity. to return to Jerusalem and rebuild their temple.

Nearly fifty thousand Jews, chiefly of the tribes of Judah and Benjamin, went to the old home of their race under the command of *Zerub'babel* and *Jesh'ua*, taking with them many of the vessels of silver and gold carried away by Nebuchadnezzar. Zerubbabel was appointed governor of the land, now a dependency of the Persian Empire. In 519 B.C., the Persian king *Darius Hystaspis* confirmed the edict of Cyrus, and in 515 the Temple was completed and dedicated. The *ten tribes* disappear at this time from history, such of them as returned to their land having united themselves with the

tribe of Judah, and henceforth the Hebrews are called *Jews* and their country *Judæa*.

16. In the reign of the Persian king *Artaxerxes Longimanus* more of the Jews emigrated from Babylonia to Judæa under the command of *Ezra*, 458 B.C., and Ezra was governor of the land until 445.

17. *Nehemiah* was governor (with an interval) from 445 to 420, and under him the walls and towers of Jerusalem were rebuilt, and the city acquired something of its ancient importance. With 420 B.C. the history of the Jews ends, as far as the Scriptural narrative goes.

18. From 420 to 332, Judæa continued subject to Persia, paying a yearly tribute, and being governed by the high-priest, under the Satrap of Syria. In 332 B.C., *Alexander the Great* then engaged in conquering the Persian Empire, visited Jerusalem, and showed respect to the high-priest and the sacred rites of the Temple. In 330 the Persian Empire fell under the arms of Alexander, who died at Babylon in 323 B.C.

19. Judæa was taken possession of by Alexander's general, *Ptolemy Lagus*, and from 300 to 202 B.C. was governed by the dynasty of the Ptolemies, ruling Egypt, Arabia Petræa, and Southern Syria. The government was administered by the high-priests under the Ptolemies, whose capital was at the new city of Alexandria in Egypt. Now the Jews began to spread themselves over the world, the Greek language became common in Judæa, and the *Septuagint* (or Greek version of the Hebrew Scriptures) was written during this and the following century.

20. In 202 B.C., *Antiochus the Great*, King of Syria (including in its empire, Asia Minor, Mesopotamia, Babylonia, etc.), conquered Judæa from *Ptolemy V. Antiochus Epiph'anes*, one of the sons and successors of the great Antiochus, drove the Jews to rebellion by persecution and profanation of their Temple and religion.

21. Under the great patriot and hero *Judas Maccabæus*, the Jews asserted their religious freedom in 166 B.C. *Antiochus Epiphanes* died in 164, and *Maccabæus* fought with success against the Idumæans, Syrians, Phœnicians and others, who had formed a league for the destruction of the Jews. In 163, *Judas Maccabæus* became governor of Judæa under the King of Syria, but fell in battle, in 161, while he was resisting an invasion of his country by the troops of *Demetrius Soter*, new ruler of the empire. His brother, *Jonathan Maccabæus*, ruled from 161 to 143 B.C., amidst many troubles from Syria, and was succeeded by his brother, *Simon Maccabæus*, who strengthened the land by fortifications, was recognized by the Romans as high-priest and ruler of Judæa, and fell by assassination in 136 B.C.

22. His son, *John Hyrcanus*, threw off at last the yoke of Syria, and made himself master of all Judæa, Galilee, and Samaria, reigning then in peace till 106 B.C., when the line of the greater Maccabæan princes ended. A miserable time of civil wars and religious and political faction followed.

23. These ended in the interference of Rome; and in 63 B.C. *Pompeius Magnus* took Jerusalem, after a siege of three months, and entered the "Holy of holies" in the Temple, with a profanation before unheard of in Jewish history. From this time the Jewish state was virtually subject to Rome, and became, in the end, a part of the Roman province of Syria.

24. The turbulence of the Jews under Roman rule is well known, and a general rebellion ended, after fearful bloodshed and misery, in the capture and destruction of Jerusalem by *Titus*, A.D. 70. The history, as a separate political body, of the chosen people of God, unequalled in the annals of our race for sin and suffering, ends with the dispersion of their remnant over the face of the civilized world.

25. The Hebrew Scriptures are, in the design of Providence, the gift of the Hebrews to mankind.

Conclusion.

Their language, in the antiquity of its literary remains, surpasses all the other Semitic tongues; and in the



COIN OF TITUS.¹

importance of its chief treasures, the books of the Old Testament canon, outweighs all other languages known to the sons of men.

The country of the Hebrew nation was of very limited extent; the political value of the race, as compared with that of the great Eastern empires, was trifling; the contributions of the Jews to art and science, until the downfall and dispersion of the people, were yet more insignificant. It was their mission to conserve and to convey to future ages that deposit of moral and spiritual truth, which, combined with its development and exaltation in the form of Christianity, was to influence mankind in all time to come.

CHAPTER V.

THE PHŒNICIANS.

I. THIS people, the most distinguished in the most ancient times for industry, commerce, and navigation, were of pure Semitic race, closely connected

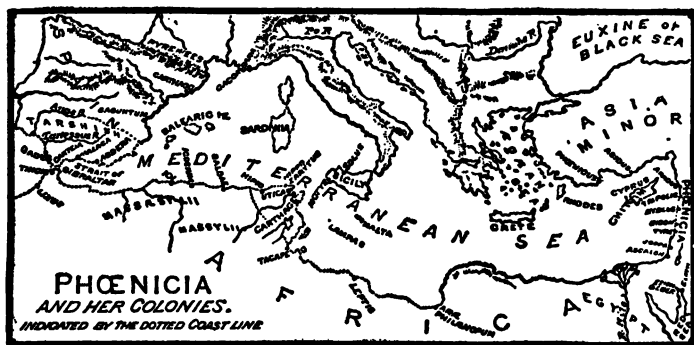
Antiquity and character.

¹ This interesting coin was struck in A. D. 77. The face of the coin (the *obverse*), on the left-hand side, shows the bay-crowned head of Titus, with the inscription T[itus] CAES[ar] IMP[erator] AUG[ustus] F[ilius] TR[ibunicia] P[otestate] CO[n]S[ul] VI. [i. e. sextum], CENSOR; that is, *Titus Caesar Imperator* (Commander-in-chief, son of *Augustus* (i. e. the Emperor *Vespasian*, surnamed "Augustus") (invested) with *tribunician power, consul for the sixth time, censor*. On the back of the coin (or *reverse*), on the right hand, is a female figure seated under a palm-tree, behind which are a Roman standard and armor; with the inscription JUDAEA CAPTA, i. e. *Judæa conquered*.

with the Hebrews in blood and language, and became a separate nation so early that they are found to have settled on the southeastern coasts of the Mediterranean before the arrival of the Israelites in Canaan, in the fifteenth century B.C.

2. They hold a high place in the history of ancient civilization, for their peaceful colonizing and maritime pursuits, and for their diffusion of commodities and of culture, partly produced at home, in part received from abroad. The foremost things in Phœnicia are human will and work, not Nature's bounty, as in the fertile valleys of the Nile, Tigris, and Euphrates. In Babylonia and Egypt, human subsistence depended largely upon Nature and the sun; in maritime Phœnicia, on the sailor's skill and courage.

3. *Phœnicia* was a narrow strip of country on the southeastern coast of the great inland sea of antiquity, lying chiefly between Mount Lib'anus (Lebanon) and the Mediterranean shore, and extending for about one hundred and twenty miles north of Mount Carmel, the scene of the contempt poured on her great god Baal by the prophet Elijah. Here lay the cities *Tyre* and *Sidon*, *Byblus* and



and the Mediterranean shore, and extending for about one hundred and twenty miles north of Mount Carmel, the scene of the contempt poured on her great god Baal by the prophet Elijah. Here lay the cities *Tyre* and *Sidon*, *Byblus* and

Berytus, Tripolis and Ptolemais. The land was fertile, and rich in timber-trees and fruits, such as the pine, fir, cypress, sycamore, and cedar; figs, olives, dates, pomegranates, citrons, almonds. Here was material for trade abroad, and comfort and prosperity at home, and the coast was so thickly studded with towns as almost to make one continuous populated line.

4. The history of Phœnicia is peculiarly a history of separate cities and colonies, never united into one great independent state, though now and then alliances existed between several cities in order to repel a common danger. When the Israelites conquered Canaan in the middle of the fifteenth century B.C., they interfered but slightly with Phœnicia, and the two peoples dwelt side by side in friendship nearly always undisturbed.

5. Each city of Phœnicia was governed by a king or petty chief, under or with whom an aristocracy, and at times elective magistrates, called in Latin *suffetes* (from the Hebrew word *Shofetim* — “Judges”), appear to have held sway. But the genius of the race cared little for political development, being exclusively devoted to commercial matters. The chief cities were *Sidon* and *Tyre*.

6. *Sidon* was probably the more ancient, being named in the *Pentateuch* as chief of the Phœnician cities, while its richly embroidered robes are mentioned in the Homeric poems. It was the greatest maritime place until its colony, *Tyre*, surpassed it, and it seems to have been subject to *Tyre* in the time of David and Solomon. About 700 B.C., it became independent again, but was taken by Nebuchadnezzar, King of Babylon, about 600 B.C., and became subject to Persia about 500 B.C. Under the Persian rule, it was a great and populous city, and, coming into the hands of Alexander the Great in 333 B.C., helped him with a fleet in his siege of *Tyre*. Its history ends with submission to Roman power (63 B.C.).

7. Tyre was a powerful city as early as 1200 B.C. The friendship of her king Hiram with Solomon (1015–975 B.C.) is well known from the Hebrew Scriptures; and at this time the commerce of Tyre was foremost in the Mediterranean, and her ships sailed into the Indian Ocean from the port of *E'lath* on the Red Sea. Tyre is celebrated for her obstinate resistance to enemies. *Sargon*, King of Assyria, besieged the city in vain for five years (721–717 B.C.). *Nebuchadnezzar* took thirteen years (598–585 B.C.) to capture the place partially, and it was only taken by *Alexander the Great* after a seven months' siege, in 332 B.C. The old glory of Tyre departed with the transfer of her chief trade to her conqueror's creation, Alexandria, though the indomitable energy of the Phœnician race had again, in Roman times, made her a great seat of trade.

8. Phœnicia must have been at the height of prosperity from the eleventh to the sixth centuries B.C. As a colonizing country she preceded the Greeks on the shores and islands of the Mediterranean, and sent her ships to regions that the Greeks knew nothing of, save by report of the bold mariners of Tyre. Until the rise of Alexandria about 300 B.C., the sea-trade of Phœnicia was rivalled only by that of *Carthage*, her own colony; and she still kept up her great land-trade by caravans with Arabia, with Central Asia and Northern India (through Babylonia), and with Scythia and the Caucasian countries, through Armenia.

9. This great maritime people planted their colonies on the coasts and islands of the Mediterranean, in *Cyprus*, *Rhodes*, the islands of the *Ægean Sea*, *Sardinia*, *Sicily*, the *Balearic islands*, *Cilicia* (Southeast Asia Minor), and in *Spain*. Westwards, they even passed out of the Mediterranean, and were the founders at an early period of *Gádēs*, the modern Cadiz. They first in all the ancient world pushed out into the Atlantic Ocean, crossed

the stormy region that we call "Bay of Biscay," and traded to the British coast for tin from the Scilly Isles and Cornwall.

Yo. Tradition tells of their mariners reaching sunny fertile shores, in what must have been either the Canary Islands or the Azores of modern maps. Under the patronage of Necho, King of Egypt, Phœnician sailors went round Africa from the Red Sea to the Nile. In the Eastern seas, they had establishments on the Arabian and Persian Gulfs, from which they traded to the eastern coast of Africa, to Western India, and to Ceylon.

11. By far the most renowned of all Phœnician colonies — famous in history for Hannibal's heroic hate of Rome and warlike skill — was *Carthage*, in the centre of the northern coast of Africa. The date of her foundation is put about 850 B.C. At *Utica* and *Tunis*, to the north and south, Phœnician settlements were already existing.

12. The trade of Tyre and her sister-cities reached almost throughout the world as then known. They imported the spices — notably the myrrh and frankincense — of Arabia; the ivory, ebony, and cotton goods of India; linen-yarn and corn from Egypt; wool and wine from Damascus; embroideries from Babylon and Nineveh; pottery, in the days of Grecian art, from Attica; horses and chariots from Armenia; copper from the shores of the Euxine Sea; lead from Spain; tin from Cornwall. Phœnicia exported not only these articles of food and use and luxury, but the rich purple dyes made from the *murex* (a kind of shell-fish) of her coast, the famous hue of Tyre, with which were tinged the silken costly robes of the despots. From Sidon went the famous glass produced in part from fine white sand, found plenteously near Mount Carmel. There was gold from Ophir, and interchange of cedar, sent by Hiram, King of Tyre, for building Solomon's

Distant voyages.

Colonies in Northern Africa.

Phœnician commerce: its extent and nature.

Temple to the God of Israel, in barter for the wheat and balm and oil of Israel's fertile land.

13. So important was the trade by caravans through Babylon with the interior of Asia that the great town *Palmyra* (or "*Tadmor in the desert*") was founded or enlarged by Solomon to serve the traffic on its route through Syria to the valley of the Tigris and Euphrates. Overland-trade.

14. With lawful trade these ancient merchants, like the English in the reign of Queen Elizabeth, combined a taste for piracy and for indulgence in a slave-trade which included the kidnapping, at times, of Hebrew victims to the lust of gold. Slave-trade.

15. As a money-making race the Phœnicians were skilled in arts by which the grand aim of its life could be attained. Great as they were at the dyeing-
vat and loom, adepts in working brass and other metals, and in fabricating glass, they were also the best ship-builders and the most famous miners of their time. Their greatest service to civilization seems rather to have been in appropriating, developing, and spreading the ideas of others, especially in forming an alphabet for the Western world. Civilization.

16. While the mythical story about *Cadmus*, taking his sixteen letters from Phœnicia into Greece, must be rejected, the European world owes to this race of traders the alphabetic symbols now in use. The gradual change of shape is easily traced in most of the signs as here given. The simple and ingenious device by which each sign stands for one elementary sound of human speech is largely due to the Phœnician people, as an improvement on the cumbrous hieroglyphs of Egypt. Of literature they have left nothing whatever recognized as really theirs. Language:
the alphabet.

17. They had a name for craftiness in trade, and wealth led to worse than luxury, — to flagrant vice. Their sole religion was a kind of nature-worship, Character and religion.

HEBREW	PHENICIAN	ANCIENT GREEK	LATER GREEK	ENGLISH
א	𐤀	Α	Α	A
ב	𐤁	Β	Β	B
ג	𐤂	Γ	Γ	G
ד	𐤃	Δ	Δ	D
ה	𐤄	Ε	Ε	E
ו	𐤅	Ϝ	Ϝ	F
ז	𐤆	Ζ	Ζ	Z
ח	𐤇	Η	Η	H
ט	𐤈	Θ	Θ	Th
י	𐤉	Ι	Ι	I
כ	𐤊	Κ	Κ	K
ל	𐤋	Λ	Λ	L
מ	𐤌	Μ	Μ	M
נ	𐤍	Ν	Ν	N
ס	𐤎	Ξ	Ξ	X
ע	𐤏	Ο	Ο	O
פ	𐤐	Π	Π	P
ק	𐤑	Ρ	Ρ	R
ר	𐤒	Σ	Σ	S
ש	𐤓	Ϻ	Ϻ	S
ת	𐤔	Τ	Τ	T

COMPARATIVE TABLE OF HEBREW, PHENICIAN, GREEK AND ENGLISH ALPHABETS.

which adored the sun and moon and five planets, the chief deities being the male *Baal*, and the female *Ash'toreth* or

Astarte. Children were offered in sacrifice to idols, and the foulness of the rites is known by the denunciations of the Hebrew prophets Jeremiah and Ezekiel. At Tyre a deity was worshipped with the attributes of the Greek god Hercules. There was also the worship of *Ad'nis*, under the name of *Thammuz*, in the coast-towns; and this included a commemoration of his death, a funeral-festival, at which the women gave way to extravagant lamentations. It was Phœnician women that tempted Solomon the wise to foul idolatry; it was a princess of Phœnicia, *Jezabel*, that brought Ahab, her husband, King of Israel, to ruin; that slew the prophets of God, and left a name proverbial for infamy in life, and for ignominious horror in her death. The work done by Phœnicia in the cause of human progress was chiefly important and interesting in material or practical things.

CHAPTER VI.

THE MEDO-PERSIAN EMPIRE.

1. THE empire of the *Medes* and *Persians*, commonly known as "*the Persian Empire*," absorbed all the territories of Western and Southwestern Asia Extent of empire.

(except Arabia), as well as Egypt and a small portion of Europe. The Medes and the Persians are treated of together, because of their intimate connection in race and the fact that Media was conquered by and included in Persia, as the latter empire rose into power and importance in the Western Asiatic world.

2. The map shows the position of Media on the tableland south of the Caspian Sea, east of Armenia and the Zagros Mountains, and north and west of the Extent of Media. mountains of Persia Proper and the great rainless Persian desert, or desert of Iran. The mountain ranges enclosed

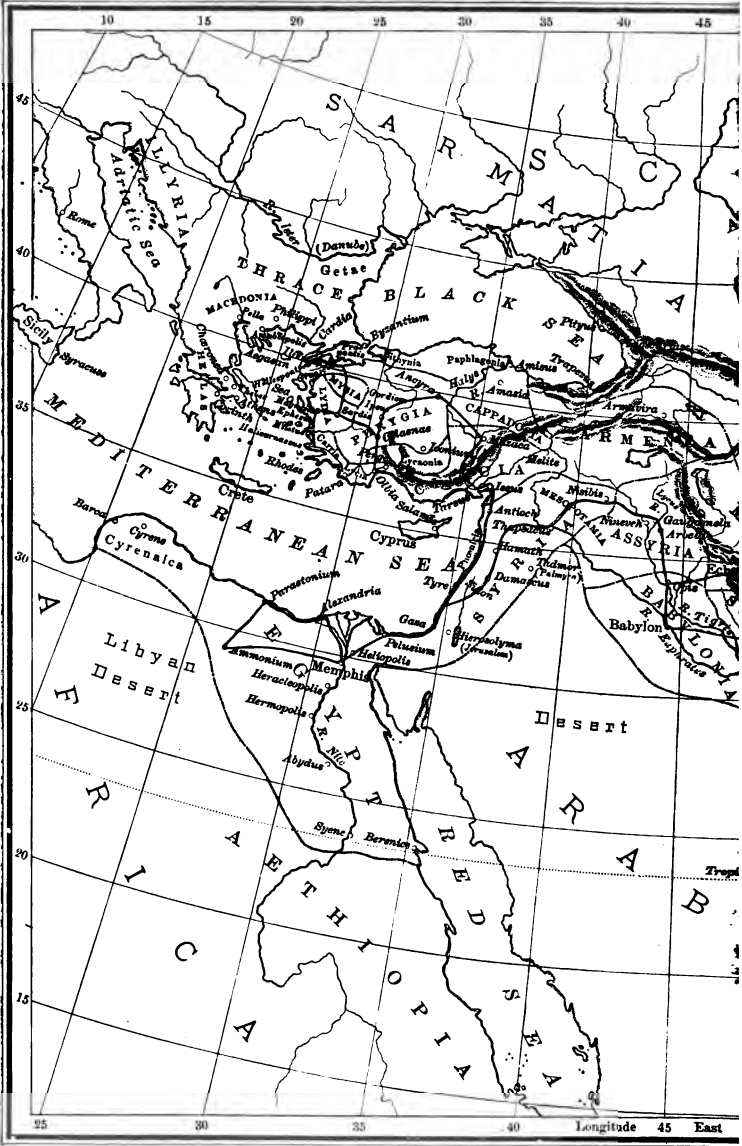
fertile valleys, rich in corn and fruits; and the Zagros Mountains had on their pastures splendid horses, of the breed famous as the *Nisæ'an*, which supplied the studs of the king and nobles of Persia.

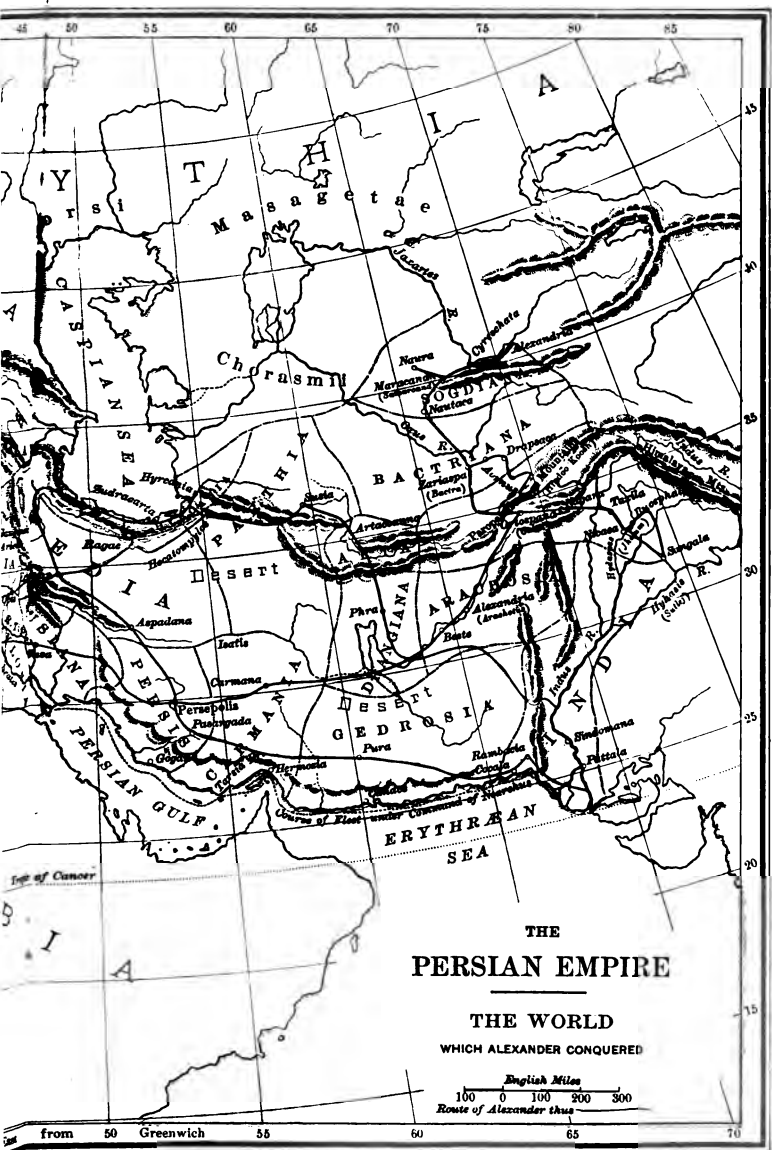
✓ 3. *Persis*, or *Persia Proper*, was a mountainous district between the desert of Iran and the northeastern shore of the Persian Gulf. The country contained, amongst its hills, fertile plains and valleys abounding in corn, pasture, and fruits.

✓ 4. The close connection of the Medes, in origin and institutions, with the Persians, is shown in the famous expression, "The law of the Medes and Persians, which altereth not." The people migrated into Media at an early period, from the original abode of the Aryan race. By degrees they overcame the Scythian races whom they found in possession of the land. The Medes were a warlike race, strong in cavalry and archers. Their language was a dialect of the *Zend*, the ancient tongue of Persia, and their religion was the Magian; their deity was *Ormuzd*, and they practised divination of his will by dreams and omens.

5. Probably about 800 B.C. the Medes had established themselves in their new home. About 710 B.C., *Sargon*, King of Assyria, conquered some part of Media, and made settlements of Israelites taken captive by him from the cities of Samaria; but the Assyrians could never conquer the Medes, who at last grew into a powerful kingdom under native princes.

✓ 6. The monarchy was founded by *Cyaxares* about 633 B.C. He extended the Median Empire westward, by conquest, through Armenia to the river Ha'lys in Asia Minor. His great achievement was the capture of Nineveh, about 620 B.C., in alliance with the revolted Babylonians, and the consequent overthrow of the Assyrian Empire. *Cyaxares* reigned forty years, and died about 593 B.C.

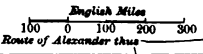




**THE
PERSIAN EMPIRE**

THE WORLD

WHICH ALEXANDER CONQUERED



from 50 Greenwich 55 60 65 70

✓ 7.
who
quiet
the
en
✓ 8.
clos
first
tair
rac
ket
wh
as
ex
de
by
i
t
r

7. He was succeeded by his son *Asty'ages* (as-ty'a-jēz), who reigned for over thirty years, — a despot of quiet life and peaceful disposition. The end of the Median monarchy came in 558 B.C., with his dethronement by Cyrus of Persia.

Conquest of Media.

8. The *Persians*, in race, language, and religion, were closely connected with the Medes. They appear first in human records as hardy and warlike mountaineers, noble specimens of the great Aryan race, — simple in their ways of life, noted for truthfulness, keen-witted, generous, and quick-tempered. The language which they brought with them when they migrated is known as the *Zend*, closely allied to the Sanscrit, and now only existing in the sacred books of the *Zendavesta*, containing the doctrine of *Zoroaster* (Persian name, *Zeridusht* or *Zarathustra*), the mythical founder of the Magian religion.

Origin and character of the Persians.

9. The Persian monarchy ruled over many peoples differing widely from each other. The subdivisions of the state were allowed a free growth, and we find roving nomads existing in one part, whilst in other territories commerce and industrial pursuits are in full vigor. The coasts were in communication with foreign lands, and the people of God, the Israelites, amidst all the diversities of races and creeds, were allowed the free exercise of their own religion.

Modes of life.

10. The empire was in historical transition when the Persian world came in contact with the Greek. The Persian could not fuse into one harmonious whole the diverse nationalities that fell under his sway. The loose aggregate of peoples spread over three different geographical regions: the highlands of Media and Persia, the valley plains of the Euphrates, Tigris, and Nile, and the maritime districts in Syria, Phœnicia, and Asia Minor. In developing civilization Persia's mission was to end the barbarous feuds between the nations of the Western

Nature of empire and cause of decline.

world of Asia. With a settled dominion, comfort and happiness were diffused. With the growth of wealth, culture, and luxury, the military prowess of ruder times declined. Of the calm courage of well-ordered civilization the Asiatics had little. Effeminacy relaxed their energies as opulence grew; and sensual indulgence, along with unwieldiness and want of organization in such elements of strength as they possessed, made them succumb, when the time came, to the superior skill and vitality of Greece.

✓ 11. The Persians were, in their early history, subject to the Medes, but governed by their native princes, the Achæme'nidæ, who began to reign about 700 B.C. The Median supremacy passed to the Persians with the dethronement of Astyages, King of Media, by Cyrus.

✓ 12. Master of Media, Cyrus came next into collision with the great kingdom of Lydia, in Asia Minor. With its capital at *Sardis*, and extending from the coast of the Æge'an Sea eastwards to the river Halys, Lydia was one of the most powerful monarchies of the second class in Asiatic history. The Lydians were a highly civilized, wealthy, and energetic people, great in agriculture, manufactures, commerce, and the arts. In music and metallurgy their names are famous as inventors or improvers; they were proverbial in the ancient world for luxury and the softer vices that attend it.

✓ 13. *Cræsus* was king of Lydia when Cyrus met his attack and conquered him, in 546 B.C. The rising empire of Persia was thus extended to the western seaboard of Asia Minor. The Greek colonies on the coast next fell a prey to the arms of Cyrus, and in 538 B.C. he captured Babylon, as we have seen, and added the provinces of the later Babylonian Empire to the Persian. Before this he had conquered the territory eastwards between Media and the Indus, and restored the Jews from captivity. His power and life ended in his expedition against the Scythian people,

Cyrus founds
the empire.

Lydia.

Career of
Cyrus.

called the *Massagætæ*, by whom he was defeated and killed, in 529 B.C. Cyrus, the greatest as a king and the best as a man among all the Persian monarchs, had spread the Persian sway from the Hellespont on the west to the Indus on the east.

✓ 14. He was succeeded by his son *Cambyses*, who reigned from 529–522 B.C., and is distinguished by his conquest of Egypt, in 525. He has been accused of ferocious and wanton cruelty towards the Egyptians and his own family and subjects. Recent researches have shown that the character and acts of Cambyses have been greatly misrepresented; and instead of outraging the religious feelings of the Egyptians, he was himself initiated into their religion, and buried the sacred calf Apis with the usual honors. He died in 522, on his march from Egypt against a Magian pretender to the throne, who declared himself to be his brother Smerdis, put to death (as people said) by Cambyses. The usurper reigned for a few months, and was then dethroned and slain in an insurrection headed by *Darius Hystaspis* (son of Hystaspes, a noble), one of the royal line of the *Achæmenidæ*.

✓ 15. *Darius Hystaspis*, or *Darius I.*, reigned from 521 to 485 B.C., and was a great and able monarch. He finished the work which Cyrus had begun, by setting in order the affairs of the vast empire which Cyrus and Cambyses had conquered. The whole territory was divided into twenty satrapies or governments, each of which contributed a fixed payment to the expenses of administration. The mode of government resembled that by *Pachas* in the modern Turkish Empire. The *satrap*, or governor, represented the royal authority. Justice was administered by independent officers, called *Royal Judges*, and a watch was kept upon the conduct of the viceroys (*satraps*) by officials appointed for the purpose. The governors, however, often oppressed the provinces and intrigued against

**Cambyses
king.**

**Darius I.
His mode of
government.**

each other. The "*Great King*," as the Persian monarch was called, was held to be the lord of all the land and the water. Thus Darius Hystaspis and Xerxes demanded "earth and water," in token of submission, from the Greeks. There was a general tolerance of all religious faiths, and no systematic or outrageous oppression.

✓ 16. Darius I. is credited with the establishment of high-roads and swift postal communication between the provinces and the court. The kings of Persia resided in the winter at *Susa*, a warm place in the plain east of the Lower Tigris; in the summer at *Ecba'tana*, in Media, by the mountains; and *Babylon* was a third capital of occasional residence in winter. From these different centres of power the Persian monarchs, according to their measure of energy and resolution, controlled the conduct of the satraps in every quarter of their widespread dominions.

Y M 17. About 508 B.C. Darius invaded Scythia, and, crossing the Danube, marched far into the territory which is now European Russia; but the expedition ended in a retreat without encountering the enemy, and with great loss of men from famine. On his return his generals subdued Thrace and Macedonia, north of Greece, and added them to the Persian Empire. His famous war with the Greeks arose out of the revolt of the Ionian Greek cities in Asia Minor in 501, and the burning of the city of Sardis by their Athenian allies. An expedition sent against Greece under the general Mardo'nius, in 492 B.C., was defeated by the Thracians on land, and frustrated by a storm in the Ægean Sea. In 490 a great armament was sent by Darius under *Datis* and *Artapher'nes*, and then was fought the decisive battle of *Mar'athon*, to be noticed in the history of Greece. Darius's proposed and long-prepared revenge upon the Greeks was baffled by a rebellion in Egypt; and he died in 485, leaving the task to his son and successor, Xerxes.

18. *Xerxes* reigned from 485-465 B.C., and he began with the suppression of the Egyptian revolt in 484, Xerxes king. devoting the next four years to preparations against Greece. The grand effort made in 480 has been ever famous in history for the magnitude of the host of men and ships employed, for the heroism of the resistance on the



RUINS OF SARDIS.

one side, and the completeness of the final disaster on the other, as will be seen in the history of Greece. *Xerxes* returned to Sardis, after the destruction of his fleet at *Salamis*, toward the end of the year 480. The defeat of his general *Mardonius* at *Platea* in 479 ended the war in Greece, and in 478 the Persians lost their last foothold in Europe by the capture of Sestos on the Hellespont; and he was assassinated in 465, leaving a reputation that is proverbial for Oriental vanity and pageantry, and the total failure of prodigious efforts.

19. After a short usurpation by Artaba'nus, the assassin of *Xerxes*, the Persian throne was filled by *Xerxes'* son,

Artaxerxes I., surnamed *Longimanus*, who reigned 464–425 B.C. The only notable matters in his reign are a revolt in Egypt, in which the Athenians assisted the Egyptians, and Athenian defeats of the Persians by land and sea in and off Cyprus.

20. *Darius II.*, surnamed *Nothus*, son of *Artaxerxes I.*, reigned 424–405 B.C., and was a weak personage, who was subjected to constant insurrections by his satraps, and lost Egypt in 414.

21. His son, *Artaxerxes II.*, surnamed *Mnemon*, reigned 405–359. At the beginning occurred the revolt of his younger brother *Cyrus*, satrap in Western Asia, who marched against Babylon, and fell in the battle of *Cunaxa*, 401 B.C. He was supported by a body of Greek mercenaries, whose retiring march to the Black Sea over the mountains of Kurdistan has been immortalized by *Xenophon's* description in his *Anabasis*, and is known as the "*Retreat of the Ten Thousand Greeks*." After many conflicts between the Persians and Greeks, the *peace of Antalcidas*, concluded in 387 B.C., gave to the Persians all the Greek cities in Asia Minor. The Persian Empire, however, was now going to decay. *Artaxerxes* failed to recover revolted Egypt, and was constantly at war with tributary princes and satraps. The want of cohesion in the unwieldy, ill-assorted aggregate of "peoples, nations, and languages" was being severely felt.

22. *Artaxerxes III.*, son of the former, succeeded in 359 B.C., and reigned till 338. He was a cruel tyrant, who did nothing himself for his empire; but Greek troops and generals in his pay reconquered Egypt and other lost territories.

23. In 336 B.C., the last king of the Persian Empire, *Darius III.*, surnamed *Codomannus*, succeeded to power. His struggle with the Greeks is mentioned in the notice of *Alexander the Great*. With the

great battle in the plains of *Gaugaméla*, in Assyria, known as the *battle of Arbéla*, from a town fifty miles distant, where Darius had his headquarters before the struggle, the Persian Empire came to an end in October, 331 B.C. The defeat of Darius was decisive; and in 330 he was murdered in Parthia by Bessus, one of his satraps. Asiatic Aryans had succumbed at last to their kinsmen of Europe, who, after repelling Oriental assaults upon the home of a new civilization, had carried the arms of avenging ambition into Asia, and struck a blow to the heart of the older system.

24. In the doctrine of *Zoroaster*, pure spirit was worshipped under the form of light as the idea of the good and the true. Light involves its opposite—darkness, as evil is opposite to good. Among the Persians, *Ormuzd* (called also *Auramazda* and *Oromasdes*) was the lord of the kingdom of light, or good; *Ahriman*, king of the realm of darkness, or evil. *Ormuzd* is represented as to be finally conqueror in contest with *Ahriman*. *Ormuzd*, as lord of light, created all in the world that is beautiful and noble, the world being a kingdom of the sun. Light is the *body* (or essence) of *Ormuzd*, and hence came the worship of fire, because *Ormuzd* is present in all light. In the sun or moon the Persians worshipped only the light, which is *Ormuzd*—the destroyer of the ills of the world, and the maintainer of the universe. On the contrary, the body of *Ahriman* is darkness, and the perpetual fire was burned to banish him from the temples. The chief end of every man's existence was held to be to keep himself pure, and to spread this purity around him. The sacrifices offered were the flesh of clean animals, flowers, fruits, milk, perfumes. Such was the spiritual form of belief held by the best of the ancient Persians, who extended their sway over so many nations of divers faiths and degrees of civilization. The popular creed throughout the empire appears to have

been the religious system of the Magians, referred to in the account of the Medes.

25. The priests or *Magi* had great power, from the reverence of the people for them. The great objects of worship were the heavenly bodies. This national priesthood, like the Chaldæans in the Babylonian Empire, formed a caste to whom belonged all mental culture and legislation. The modern term "magic," in its superstitious sense, is connected with their professions of divination and pretence.

26. In science, art, and learning, the Persians developed nothing that was new, except in architecture. In the conquest of the Assyrians, Babylonians, Phœnicians, and Egyptians, the Persian king and nobles came into possession alike of the scientific acquirements and learning of those peoples, and of the products of their mechanical arts. The Persians were soldiers, and not craftsmen, and had no need to be producers, when they could be purchasers, of the carpets and muslins of Babylon and Sardis, the fine linen of Egypt, and the rich variety of wares that Phœnician commerce spread throughout the empire.

27. In architecture, they were at first pupils of the Assyrians and Babylonians. The splendid palaces and temples of Nineveh and Babylon had existed for centuries before the Persians were anything more than a hardy tribe of warriors, and it was only after the acquirement of imperial sway that they began to erect great and elegant buildings for themselves. When that time came, the Persians showed that they could produce, by adaptation of older models, an architectural style of their own. This style was one that comes between the sombre, massive grandeur of Assyrian and Egyptian edifices and the perfect symmetry and beauty of the achievements of Greek art.

28. Palaces and tombs, not temples, were the master-

Science and
the arts in
Persia.

Architecture.

pieces of Persian building. The ruins of the city of *Persepolis*, in the province of Persis, are the most famous remains of Persian architecture. Here, on a terraced platform, stood vast and splendid palaces, the doorways adorned with beautiful bas-reliefs. The great double staircase leading up to the "*Palace of Forty Pillars*" is especially rich in sculptured human figures. The columns are beautiful in form, sixty feet in total height, with the shaft finely fluted, and the pedestal in the form of the cup and leaves of a pendent lotus. Throughout the ruins a love of ornament and display is visible. In the bas-reliefs are profuse decorations of fretwork fringes, borders of sculptured bulls and lions, and stone-work of carved roses.

29. *Babylon* has been already described (page 52). *Ecbatana*, formerly the capital of the Median Empire, called *Ach'metha* in the Book of Ezra, was a very ancient city, surrounded by seven walls, each overtopping the one outside it, and surmounted by battlements painted in five different colors, the innermost two being overlaid with silver and with gold. The strong citadel inside all was the royal treasury. *Susa*, called *Shushan* by the Hebrew writers Daniel and Nehemiah, was a square-built city unprotected by walls, but having a strongly fortified citadel, containing a royal palace and treasury. The only remains of the place are extensive mounds, on which are found fragments of bricks and broken pottery with cuneiform inscriptions. *Persepolis* was one of the two burial-places of the Persian kings, and also a royal treasury. Darius I. and Xerxes greatly enlarged and adorned the place, which retained its splendor till it was partially burned by Alexander the Great. *Pasar'gada*, the other royal place of burial, its site having still the tomb of Cyrus and a colossal bas-relief sculpture of the great founder of the monarchy, was at *Murghab*, northeast of *Persepolis*. *Sardis*, in Western Asia Minor, once the capital of the Lydian monarchy, was an

Persian
palaces and
tombs.

Persian
cities.

almost impregnable citadel, and the residence of the satrap of Lydia, and is often mentioned in connection with the Persian kings.

30. Of ancient Persian literature there are scarcely any remains except the sacred books called the *Zenda-Persian life.* *vesta* (page 71). The splendor of Persian life at court and abroad is known to us from many sources. The sculptures of Persepolis show something of the state and ceremony attendant on a Persian king. In the Book of Esther we read of King Ahasue'rus (Xerxes) entertaining all "the nobles and princes of the provinces" for "a hundred and fourscore days," of his making a feast for seven days "in the court of the garden of the king's palace" for all the people of *Susa*; of pillars of marble, silver curtain-rings, beds of gold and silver, pavements of marble that was red, and blue, and white, and black; of drink in vessels of gold diverse in shape and size, and "royal wine in abundance, according to the state of the king;" of garments of purple and fine linen; and of the absolute power of a Persian despot in his caprices and his wrath, with his "seven chamberlains that served in his presence," and with the lives of men and women of all ranks held in the hollow of his hand. The pride of Oriental monarchy, which claimed for the possessors of the throne the vain title of "King of Kings," was the pride that comes before destruction, the haughty spirit that deserves and provokes an irreparable fall.

COMMERCE OF THE ORIENTAL NATIONS.

The three chief commercial nations of antiquity before the Greeks became prominent in the Mediterranean were the *Babylonians*, *Phœnicians*, and *Carthaginians*. The commerce between Eastern Asia and Western Asia, and so on into Europe and Northeastern Africa, passed through Babylon (page 53). By land and sea, to and from Northern India and

Central Asia, Ceylon, Arabia, and the Persian Gulf, in caravan and ship, the products of the remoter Eastern world were thus exchanged with those of Phœnicia, Egypt, Asia Minor, and the adjacent parts of Europe. The trade of Phœnicia has been fully described (page 66). Her great colony and rival, *Carthage*, on her own continent of Africa, traded by caravan and ship with the barbarous tribes inland and on the western coast, giving trinkets, saddlery, pottery, arms, and woven cloth of cotton in exchange for hides and ivory, gold-dust, and negro slaves. In the west of the Mediterranean, she traded with the Greek colonies in Southern Italy and Sicily, exporting negro slaves, cloths, and gold, and receiving in return the wine and oil of those fertile lands. From Corsica she imported wax, slaves, and honey; corn from Sardinia; sulphur from the Lip'ari Isles, north of Sicily; various metals from the South of Spain. On the northwestern coast of Africa, where the modern Morocco extends, the Carthaginians had a line of colonies, which not only carried on the trade with the tribes in that quarter, but had a valuable fishery of tunnies, fish still abundant in the Mediterranean markets.

ANALYTIC SYNOPSIS OF ORIENTAL HISTORY.

I. Nations treated of.

We have considered the history of the following ancient Eastern nations :—

ORIENTAL NATIONS OF ANTIQUITY.	}	The <i>Chinese</i> .
		The <i>Hindoos</i> .
		The <i>Egyptians</i> .
		The <i>Chaldeans</i> and <i>Babylonians</i> .
		The <i>Assyrians</i> .
		The <i>Hebrews</i> .
		The <i>Phœnicians</i> .
		The <i>Medes</i> and <i>Persians</i> .

II. Classification of Races.

These nations may be classed in a fourfold way—the *Mongolian* (*Tartar*) family, and the *Aryan* (or *Indo-European*), the *Semitic*, and the *Hamitic* branches or races of the *Caucasian* family of mankind, as follows:—

MONGOLIAN FAMILY, *Chinese*.

ARYAN RACE . . . { *Hindoos*.
 { *Medes and Persians*.

SEMITIC RACE . . . { *Chaldeans and Babylonians*.
 { *Assyrians*.
 { *Phœnicians*.
 { *Hebrews*.

HAMITIC RACE *Egyptians*.

III. Place in History.

Summing up what has been stated respecting the part played by the several ancient Eastern nations, we note the following characteristics:—

CHINESE.—Noted for their seclusion from historical connection with other nations—early advance to certain point of civilization—philosophical and religious system of Confucius good in theory—nation has remained fossilized in peculiar culture—popular religion grossly idolatrous—government purely despotic—system non-progressive—skilful mechanical artisans, but no artists—no true science—self-conceited in isolation—jealous of foreign interference—a wonder of placid adherence to the motto, “Whatever is, is right,” and a warning against superstitious reverence for ancestral establishments.

HINDOOS.—Until recently almost isolated from the Western world—unwarlike, dreamy specimens of Aryan stock—early advance in civilization—a rich and remarkable religious and poetical literature in *Sanscrit*, one of the oldest of the Indo-European tongues—first in real history on invasion by Alexander the Great 327 B.C.—progress greatly checked by rigid system of *castes*—government of native princes thoroughly despotic—no free aspirations or political instincts in the people—popular religion grossly superstitious—*Brahminism* (a philosophic deism), creed of the educated, along with Mahometanism, introduced by conquest in thirteenth century A.D.—skilled at an early period in mathematics, manufactures, architecture—a tasteful, intelligent, but unpractical, non-historical people.

EGYPTIANS. — One of the earliest civilized nations — the great representative of the *Hamitic* race — developed apart — were not a conquering or aggressive people — wonderful builders in the massive style — made great progress in mechanical arts, and some advances in science — government a monarchy restricted in authority by law, custom, and powerful priesthood — religion a nature-worship — popular worship the adoration of animals — an artistic, industrious, and peculiar nation — always wonderful and interesting to foreigners — did not greatly influence others.

CHALDÆANS (*Early Babylonians*). — As ancient a race in civilization as the Egyptians — partially of *Tartar* race, mainly *Semitic* — made great progress at an early date in science — reached a high pitch of power and civilization — known to us, in great measure, from ruins with inscriptions in *cuneiform* writing — invented permanent system of weights and measures — great in astronomy — the Chaldæan priests developed into a caste of learned men, continuing (in the later Babylonian and Persian empires) long after extinction of their own nation as independent power.

ASSYRIANS. — A *Semitic* people — warlike and conquering race — great in architecture and sculpture — very wealthy and luxurious — empire extended over Asia Minor (east of river Halys), Syria, Phœnicia, Palestine, most of Egypt, Media, and countries on Tigris and Euphrates to Persian Gulf — artistic workers in glass, metals, gems — rule despotic over loosely connected nations.

BABYLONIANS (*Later kingdom*). — A *Semitic* people — as a political power ruled for only eighty-seven years, 625–538 B.C., from end of Assyrian power to conquest by Persians under Cyrus — were a commercial and luxurious race — city of Babylon emporium for trade between Eastern Asia and Western Asia, Egypt, and Europe — great in manufactures of woven stuffs and gem-engraving.

HEBREWS. — A pure *Semitic* race — little influence on political history of antiquity — distinguished by knowledge of the one God, and by the Scriptures transmitted to all future ages — a great monarchy under David and Solomon, then declined — a non-artistic, unscientific nation in ancient history.

PHŒNICIANS. — A pure *Semitic* people — greatest commercial and colonizing race of early times — distinguished as transmitters of civilization from East to West — never formed one great independent state — several independent cities, sometimes in alliance, sometimes hostile — *Tyre* and *Sidon* famous for dyes, glass-making, embroideries, brass-work, weaving of cloth in linen and cotton, ship-building, mining — developers of alpha-

bet still used by European nations—religion a sensual worship—a crafty, money-making people—*Carthage* was the greatest of all the Phœnician colonies.

MEDES AND PERSIANS.—Pure *Aryans* in race—warlike people, great in cavalry and as archers—*Median* monarchy ended 558 B.C., then *Persian* monarchy arose—*Persians* a lively, brave, poetical people, simple in life at first, after their great conquests degenerated into luxury—more like Europeans in civilization than any other Asiatics—were the great ruling power in Asia from time of Cyrus to conquest by Alexander the Great (558–331 B.C.)—first Asiatics that tried to conquer in Europe—signally failed—empire extended over all Western Asia, and over Egypt—religion recognized two principles, a good and a bad Spirit—had taste in architecture—no literature of importance.

IV. Chronologic Summary.

The following are the most important dates under each nation:—

CHINESE.

	B.C.
Emperor Yao (beginning of Chinese history)	2357
Philosopher Lao-tse, born	(about) 600
Philosopher Confucius, born	(about) 550
Great wall of China built	third century.
	A.D.
Buddhism introduced from India	first century.
Mongol dynasty founded by Kublai Khan	1260

HINDOOS.

	B.C.
Immigration of Aryans into India	(about) 2000
Buddhism began	(about) 550
Alexander the Great's invasion	327
	A.D.
Mohammedan invasions began	tenth century.
Afghan dynasty founded at Delhi	thirteenth century.
Mogul empire founded by Sultan Baber	1526
Akbar reigned	1556–1607
Mahratta power began in India	seventeenth century.

EGYPTIANS.

	B.C.
Menes first king of Egypt.	?
Building of Great Pyramid by Cheops (Suphis or Shufu) and beginning of real history in Egypt	twenty-fifth century.
Conquest by Hyksos (or shepherd-kings)	(perhaps) 2050
Abraham in Egypt	twenty-first century.

EGYPTIANS, *continued.*

	B.C.
Egypt great as nation	1500-1200
Ramses the Great (Sesostris) reigned	fourteenth century.
Shishak took Jerusalem	970
Psammetichus reigned (some connection with Greece)	671-617
Necho reigned	617-601
Apries (Pharaoh-Hophra) reigned	594-570
Amasis reigned	570-526
Egypt conquered by Persia (under Cambyses)	525
Conquest by Alexander the Great	332
Conquest by Romans	30

CHALDÆANS (*Early Babylonians*).

	B.C.
First historical date (astronomical observation)	2234
Invasion and partial conquest by Elamites	before 2000
Abraham leaves Chaldæa	2100
Flourishing period of Chaldæan monarchy	2000-1000
Subordinate to Assyrian empire	ninth century.
Overthrown by Assyria	eighth century.

ASSYRIANS.

	B.C.						
Shalmaneser reigned towards end of fourteenth century.							
Tiglath-Pileser I. made conquests (about)	1120						
Assur-nasir-pal (great in architectural works) reigned	884-859						
Tiglath-Pileser II. (greatly extended empire; obtained possession of Babylon) began to reign	745						
Sargon (captured Samaria) reigned	<table> <tr> <td>{ Assyria }</td> <td>722-705</td> </tr> <tr> <td>{ at height }</td> <td>705-681</td> </tr> <tr> <td>{ of power }</td> <td>680-667</td> </tr> </table>	{ Assyria }	722-705	{ at height }	705-681	{ of power }	680-667
{ Assyria }		722-705					
{ at height }		705-681					
{ of power }	680-667						
Sennacherib reigned							
Esarhaddon							
Assur-bani-pal (promoted arts and literature) reigned	667-625						
Nineveh taken, and Assyrian empire overthrown by Babylonians, helped by Medes (about)	625						

BABYLONIANS (*Later Empire*).

	B.C.
Later Babylonian empire began on fall of Assyria	625
Nabopolassar, founder of empire, reigned	625-604
Nebuchadnezzar reigned	604-561
Babylon gained by Cyrus, king of Persia, and empire fell	538

HEBREWS.

	B.C.
Migration of Abraham from Ur to Canaan	twentieth or twenty-first century.
Departure of Israelites from Egypt (prob.)	1491
Conquest of Canaan completed	1426
Federal republic under Judges, etc.	1426-1095

HEBREWS, *continued.*

	B.C.
Saul reigned	1095-1056
David reigned	1056-1015
Jerusalem conquered from Jebusites	1048
Solomon reigned (Jewish nation at height of power)	1015-975
Separation of monarchy into Judah and Israel	975
Tiglath-Pileser II. of Assyria carried part of people of Israel into captivity	740
Sargon, king of Assyria, took Samaria, and carried off rest of Israel captive; end of kingdom of Israel	721
Sennacherib's invasion of Judah	713
Assyrian second invasion of Judah	677
Josiah defeated and slain by Pharaoh-Necho	610
Jerusalem taken by Nebuchadnezzar, King of Babylon	599
Jerusalem taken and burned by Nebuchadnezzar, and Judah carried away to Babylonish captivity	588
Edict of Cyrus, King of Persia, for return of Jews from cap- tivity	536
Dedication of the temple at Jerusalem	515
Ezra governor of the Jews	458-445
Nehemiah governor of Jews	445-420
Judæa remained subject to Persia	420-332
Judæa under rule of Ptolemies	300-202
Judæa under kings of Syria	202-164
Judas Maccabæus in power	166-161
Complete independence of Judæa from Syria	(about) 130
Conquest of Judæa by Rome	63
Destruction of Jerusalem and dispersion of people	A.D. 70

PHŒNICIANS.

Were settled on coast of Canaan and Syria before fifteenth	B.C.
	century.
Sidon subject to Tyre	(about) 1050
Sidon independent	(about) 700
Sidon taken by Nebuchadnezzar	(about) 600
Sidon subject to Persia	(about) 500
Sidon submitted to Alexander the Great	333
Tyre a powerful city	1200
Tyre resisted with success Sargon of Assyria	721-717
Tyre taken by Nebuchadnezzar of Babylon	585
Tyre taken by Alexander the Great	332
Phœnicia conquered by Romans	63
Carthage founded	(about) 850

MEDES AND PERSIANS.

	B.C.
Medes established their power	(about) 800
Partial conquest by Sargon of Assyria	(about) 710
Monarchy founded by Cyaxares on conquest of Assyria (about)	625
Cyaxares reigned	(till) 593
Astyages reigned	593-558
End of Median monarchy	558
Foundation of Persian empire by Cyrus	558
Conquest of Lydia by Cyrus	546
Capture of Babylon by Cyrus	538
Death of Cyrus in Scythia	529
Cambyses reigned	529-522
Conquest of Egypt by Cambyses	525
Darius Hystaspis (Darius I.) reigned	521-485
Darius invaded Scythia	508
Revolt of Greek cities in Ionia, and burning of Sardis by Athenians	501
Invasion of Greece by Darius	490
Xerxes reigned	485-465
Xerxes' invasion of Greece	480
Artaxerxes I. (<i>Longimanus</i>) reigned	464-425
Darius II. (<i>Nothus</i>) reigned	424-405
Artaxerxes II. (<i>Mnemon</i>) reigned	405-359
Battle of Cunaxa ("Retreat of ten thousand")	401
Peace of Antalcidas concluded with Greeks	387
Artaxerxes III. reigned	359-338
Darius III. (<i>Codomannus</i>) reigned	336-331
Battle of Arbela and overthrow of Persian empire by Alexan- der the Great	331

V. General Summary.

Sir E. Creasy observes that "it is a striking fact that the governments of all the great Asiatic empires have in all ages been absolute despotisms." The German historian Heeren (hay'rn) connects this with another great fact, important from its influence both on the political and the social life of Asiatics. "Among all the considerable nations of inner Asia, the paternal government of every household was corrupted by polygamy; where that custom exists a good political constitution is impossible. Fathers, being converted into domestic despots, are ready to pay the same abject obedience to their sovereign which they exact from their family and dependants in their domestic economy." Sir E. Creasy also points to "the inseparable connection between the state

religion and all legislation which has always prevailed in the East, and the constant existence of a powerful sacerdotal body, exercising some check on the throne itself, grasping at the civil administration, claiming the supreme control of education, fixing the lines in which literature and science must move, and limiting the extent to which it shall be lawful for the human mind to prosecute its inquiries." We may observe on this head that exactly the same state of things prevails at this moment in the one empire of the Oriental type which exists in Europe, that of Turkey. All true progress in Western civilization and methods of government is there prevented by the influence of the *Ulemas* or doctors of the religious law, which extends to the relations of civil life; and the decisions of the *Muftis*, or magistrates for religious and civil affairs, chosen from among the ulemas, constitute the jurisprudence of the empire. The Turk, therefore, cannot alter his ways, because his religion does not permit it, and the highest officer of the church, the *grand mufti*, or *Sheikh-ul-Islam*, is constantly at the side of the Sultan to check concession to the ideas and demands of the European powers. We can now understand why the great feature of all the Oriental nations was their unprogressive character. The despotic nature of the government in all of them, the institution of *castes* in some of them, the influence of superstition in preventing the adoption of new ideas in thought and new methods in action, — these hindered the free play of the powers of man, and so, though the ancient nations of the East made great advances in civilization, that civilization was of a stationary character. Asia is most interesting as "the land of births and beginnings," but it was on the soil of Europe that the great Aryan race was to carry humanity forward to political, religious, mental, and social freedom.

SECTION II.

HISTORY OF GREECE.

CHAPTER I.

PRELIMINARY SKETCH.

1. THE interest of the great story of ancient Greece is inexhaustible. It has been well said that of all histories of which we know so much, this is the most abounding in consequences to us who now live. If the issue of that day at Marathon had been different, the Britons and the Saxons might still have been wandering in the woods. Moreover, the Greeks are the most remarkable people who have yet existed. This high claim is justly made on the grounds of the power and efforts that were required for them to achieve what they did for themselves and for mankind. With the exception of Christianity, they were the originators of most of the things of which the modern world can boast.

Importance
of Grecian
history.

2. They, alone among the nations of the earth, emerged from barbarism by their own unaided exertions. It was they who originated political freedom, and first produced an historical literature, and that a perfect one of its kind. The same wonderful race rose to the height of excellence in oratory, poetry, sculpture, architecture. They were the founders of mathematics, of physical science, of true political science, of the philosophy of human nature and life. In each of these departments of skilled and systematical acquirement they made for themselves those first steps on which all the rest depend. The art of original thinking was their grand invention, and they bestowed it

Intellectual
pre-eminence
of the Greeks.

on the world, a heritage for all ages to come. With unfettered minds they looked the universe in the face, and questioned nature in that free, bold spirit of speculation which has worked with so powerful an effect in modern ages. All these things the Greeks achieved in two centuries of national existence; and the twenty centuries that have passed away since they were the most gifted of the nations of the world have added little, in comparison, to human attainments and human development on the intellectual side of our nature. Such, in its extreme form, is the claim advanced for the Greeks of old. What rudiments of art and literature, and germs of political and social organization, they received from Eastern nations — from Asia Minor, Egypt, and Phœnicia — they impressed with a new and original character.

3. The Greeks would not endure absolute monarchy; from constitutional kings they passed to republican institutions in an infinite variety of forms compounded in various degrees of democratic or oligarchic elements. “In literature and science the Greek intellect followed no beaten track, and acknowledged no limitary rules. They thought their subjects boldly out, and the novelty of a speculation invested it in their minds with interest. . . . Versatile, restless, enterprising, and self-confident, they presented the most striking contrast to the habitual quietude and submissiveness of the Orientals.”¹ We pass from the Oriental history of dynasties and barren conquests to the history of a free nation exercising, through her intellectual triumphs, an enduring dominion over Europe and the whole civilized world.

4. The *Greeks* belonged to the great *Aryan* branch of the *Caucasian* race — to the stock that includes all the historic nations of Europe, the *Latins*, *Teutons*, or *Germans*, *Celts*, and *Slavonians*, as well as the *Persians* and *Hindoos* of Asia. The *Aryan* migration from

Greeks con-
trasted with
Orientals.

Origin of the
Greek race.

¹ Creasy's *Fifteen Decisive Battles*.

Asia into Europe (page 9) brought the forefathers of the Greeks into the farthest east of the three Mediterranean peninsulas. It is in the southern part of this peninsula, in the Peloponnesus (now the *Morea*), and in the territory immediately north of the Peloponnesus, that we are to look, in ancient history, for the people who were strictly and truly *Greeks*, apart from the colonies which were settled on various parts of the islands and coasts of the east and central Mediterranean, and of the neighboring seas, the *Propontis* (Sea of Marmora) and the Euxine (now *Black*) Sea.

5. The name *Greece* was almost unknown by the people whom we call *Greeks*, and was never used by them for their own country. It has come to us from Hellas and Hellenes. the Romans, being really the name of a tribe in Epirus, north-west of Greece, the part of the country first known to them. The Greek writers and people called their land *Hellas*, the term meaning all territory in which their own people, the *Hellenes*, were settled. *Hellas* included not only the Greek peninsula, but many of the islands of the *Ægean* Sea, and the coast settlements and colonies above referred to. This was originally the name of a district in Thessalia, in Northern Greece.

6. Greece consisted, geographically, of many islands, and of a peninsula much indented by bays. It was Physical features. thus broken up into many small divisions, connected by the sea. There were numerous mountains in ridges, offshoots, and groups; there were plains, valleys, and small rivers. All was diversified. The position and conformation of the country undoubtedly helped to render the Greeks the earliest civilized people in Europe, both by developing, in a life of struggle with nature on land and sea, their special and innate character, and by bringing them into contact with the older civilizations, in Egypt and Phœnicia, on the eastern shores of the Mediterranean. The mountains that divided the country into small isolated districts had a

great political importance in giving rise to many separate and independent states, the rivalries and conflicts of which favored the working-out of political problems and the growth of political freedom.

7. *Greece* naturally divides itself into *Northern*, *Central*, and *Southern*. *Northern Greece* extends from the northern boundary line in about 40° north latitude to a line drawn from the Ambricæan Gulf on the west to Thermopylæ on the east. *Central Greece* stretches from this point to the Isthmus of Corinth. *Southern Greece* includes the Peloponnesus and adjacent islands.

8. *Northern Greece* contained two principal countries, *Thessalia* and *Epirus*, though we must remark that the Greeks themselves did not regard the inhabitants of Epirus (the Epirots) as being of real Hellenic race. It was only in later times that *Macedonia*, north of Thessalia, was considered a part of Hellas.

9. *Central Greece* had nine separate states — *Acarna'nia*, *Æto'lia*, *Do'ris*, *Eastern Lo'cris*, *Western Lo'cris*, *Pho'cis*, *Bœotia* (bē-o'shē-a), *Attica*, and *Megaris*. The most important of these, as we shall see, was *Attica*, the peninsula jutting out southeastwards from Bœotia, and renowned forever through its possession of the city of *Athens*.

10. *Southern Greece*, or the *Peloponnesus* (meaning "island of *Pe'lops*," a mythical king of Pisa, in Elis), contained seven principal states — *Corinth*, *Acha'ia*, *Elis*, *Arcadia*, *Mess'e'nia*, *Ar'golis*, and *Laco'nia*. Of these the most important was *Laconia*, equally famous as Attica for Athens in containing the city of *Sparta*, capital of the state called *Lacedæ'mon*, forming the southern part of Laconia.

11. Islands formed a considerable and famous part of ancient Hellas. The largest of the islands on the coast was *Eubæ'a*, about ninety miles in length, noted for good pasturage and corn. On the west coast was the group known to modern geography as "the *Ionian Isles*."

Grecian
Islands.

To the south lay *Crete*, one hundred and sixty miles in length, noted for the skill of its archers. In the *Ægean Sea* were the two groups called the *Cyclades* and *Sporades*. The *Cyclades* (or "circling isles," circling the chief one, *Délos*) are clearly shown upon the map. The *Sporades* (or "scattered isles") lay to the east, off the southwest coast of *Asia Minor*. Northwards in the *Ægean*, in mid-sea, or on the *Asiatic coast*, were *Lemnos*, *Scyros*, *Lesbos*, *Chios*, and *Samos*.

12. Of the date when the Aryan tribes first made their way into the Greek peninsula and islands there are no records. As a prehistoric people in that region, we hear of the *Pelas'gi*, akin to the Greeks in language and in race, and familiar with agriculture and other useful arts. The Aryans, before they set out on their migrations into Europe from their primeval home in Asia, possessed a certain degree of culture, and the *Pelasgi*, being Aryans, would carry those acquirements with them to their new abodes. The *Pelasgians* formed the basis of the older population in Italy and in Greece, according to the evidence of language and the researches of scholars. The so-called *Pelasgic*, or *Cyclope'an*, remains at *Myce'næ* and at *Tīryns* (both in *Ar'golis*), consisting of huge rude masses of stone, piled on each other in tiers, without cement, resemble the English *Stonehenge* in the mystery as to their real authorship and age.

Original inhabitants of Greece.

13. So with the *Hellenes* — of the date when, and means by which, they became predominant in the land which they called *Hellas*, we know nothing. The safest conjecture is that the *Hellenes* were the flower for enterprise, ability, and courage, of some section of the Aryan immigrants into Europe, just as the Normans were the choicest specimens of Scandinavian tribes in mediæval Europe. These superior qualities gave the *Hellenes*, at an early date, the territory in which they found established the *Pelasgians*, really akin in blood and language to themselves,

Immigration of the Hellenes.

but men whom the Hellenes regarded as “barbarians,” or men of different language. “As far back as history, or even legend can carry us, we find the land of Greece in the occupation of a branch of the Aryan family, consisting, like all other nations, of various kindred tribes.”¹

14. Of these Hellenes, who occupied the land, and made it famous for all time, there were four chief divisions, the *Dorians*, *Æolians*, *Achæans*, and *Ionians*. As early as 1200 B.C., the *Dorians* are found in the northern part of Central Greece, in and about Doris, on the southern slope of Mount Ceta; the *Æolians* mainly in Thessalia; the *Achæans* in the west, south, and east of Peloponnesus, where the Arcadians, probably descendants of the Pelasgi, occupied the centre of the territory; and the *Ionians* in the northeastern Peloponnesus and in Attica. The *Dólopes*, *Æniwnes*, *Magnétes*, *Dry'opes*, and *Da'nai* are the names of tribes, Pelasgic and otherwise in origin, occupying parts of the territory of Greece at the same early date.

15. With the mythical exploits of the so-called *Heroic Age* we have nothing to do, except so far as those legends may be considered to embody a kernel of historical truth. We here allude only to two, as the most famous of these legends — the *Argonautic Expedition* and the *Siege of Troy*.

16. The *Argonauts* are represented as a body of heroes who went in a ship called the *Argo*, under the command of a prince named *Jason*, to fetch from *Colchis* (a district on the eastern coast of the *Pontus Euxi'nus*) a golden fleece hung on an oak-tree in the grove of *A'res* (Greek god of war), and guarded there by a dragon. After many adventures, losses, and dangers, the fleece was carried off. The kernel here is that in very early times navigators went to the coasts of the Euxine and there made money by trade with wild inhospitable tribes.

¹ Freeman's *Historical Geography of Europe*.

17. The *Siege of Troy*, or *Trojan War*, is known to all the civilized world from Homer's poem called the *Iliad* (or "*Ilium's story*"), *Ilium* being the chief Siege of Troy. city of *Troas*, on the northwest coast of Asia Minor, near the entrance of the strait known in modern geography as the *Dardanelles*. Paris, the son of Priam, King of Troy, is represented as having carried off from Greece the wife of his entertainer, Menela'us, King of Lacedæ'mon. Helen, the lady abducted, was the loveliest woman of her time, and all the Grecian princes took up arms and sailed for Troy, under command of Agamem'non, King of Mycenæ, in Argolis. The greatest hero on the Greek side was *Achilles*; on the Trojan, *Hector*. After a ten years' siege, and much slaughter, Troy is taken by a stratagem and burned, and the remaining princes and their peoples return to Greece. The *Iliad* deals only with the events of the last year of the war, "the wrath of Achilles" and its results, when Achilles, offended by Agamemnon, for a long time refuses to fight, and leaves the Greeks a prey to the prowess of Hector. When Pa'troclus, a friend of Achilles, is slain by the Trojan hero, the Greek warrior takes up his spear again, slays Hector, and the story ends, in Homer's poem, with the delivery of his body to the sorrowing father, Priam. In the Homeric poems, the *Iliad* and the *Odyssey* (relating to the adventures of *Ody'sseus*, one of the Greek heroes, on his homeward voyage from Ilium), we have a real and valuable picture of the state of civilization in the Grecian world at the time when the poems were composed and preserved, about 1000 years B.C.

18. The form of government was that of a hereditary king, acting as priest, general, judge, and president of the popular assembly, supported and Divisions of society in Homeric Greece. guided by a council of elders. The *tribe* or *nation* appears as more important than the *city*, which, in historical Greece, is found to be itself the *State*. We find existing a landed aristocracy, an elementary middle class of

bards, priests, prophets, surgeons, and skilled artisans, a class of hired workmen, and another class of mildly treated slaves. A state of warfare was almost constant between some two or more of the various tribes, and military prowess was the virtue most esteemed. There was no polygamy, and woman, especially the wife, was held in high regard. Care for the young and reverence for the old were practised. A general sobriety in drink and bodily indulgence, and a chivalrous feeling of respect for self and others, are found to exist. The belief in various deities, whose attributes were those of a glorified humanity, and in fatalism, was strong. Sacrifices of slaughtered animals, and of outpoured wine, were offered to the gods.

19. The artistic works described were not of Grecian execution, but Phœnician chiefly. Men's

**Manufactures
and occupa-
tions.**

great occupations in the Homeric

times were in agriculture, as ploughmen, sowers, and reapers; and in pastoral life, as cowherds, shepherds, swineherds, and goatherds. There were wagons drawn by mules, and chariots drawn by horses, as appliances of war. The weapons, defensive and of-

fensive, were the shield, the helmet, the breastplate, and greaves, or metal leggings, from the knee to the ankle; the sword, the spear, the javelin, axe, and huge stones hurled by mighty arms at the oncoming foe. We read of coppersmiths, carpenters, and shipbuilders; eating of beef and mutton, bread and cheese; of spinning and weaving



GREEK SOLDIER.

of flax and wool for clothing, carpets, coverlets, and rugs. Such is the state of things represented to us in the poems which enshrine the legend of the tale of Troy — that legend which, “set forth in the full blaze of epic poetry, exercised a powerful and imperishable influence over the Hellenic mind.”

20. There is another class of legends concerning the earlier times of Greece, in which we find asserted the reception by the Greeks of foreign immigrations from Egypt and Phœnicia. What rudiments of art or science or religion Greece may have got from Egypt and Phœnicia is largely matter of conjecture; certain it is that Greece owed infinitely more to native genius than to any outward sources of civilization.

Legends as to foreign immigrations.

21. Grecian history may be divided into four periods.

- (1) *From the Dorian migration (or “Return of the Heraclidæ”) to the 1st Olympiad* (the beginning of the authentic history of Greece), 1104–776 B.C. (2) *From 776 B.C. to the beginning of the Persian Wars*, 500 B.C. (3) *From the beginning of the Persian Wars to the subjugation of Greece by Philip of Macedon*, 500–338 B.C. (4) *From the subjugation of Greece by Philip of Macedon to the Roman conquest*, 338–146 B.C.

Periods of Grecian history.

CHAPTER II.

FIRST PERIOD.

FROM THE DORIAN MIGRATION TO THE FIRST OLYMPIAD.

1104–776 B.C.

I. LEAVING legendary Greece, we come to the period of those movements of tribes that resulted in settling the Hellenes in those parts of Hellas in which we find them during the times of authentic history. The chief of these movements was known as the *Dorian Migration* or *Return of the Heraclidæ*, this latter

Dorian settlement in Peloponnesus.

name following the legend that the descendants of the demi-god *Hercules* (Hercules), called *Heraclidæ*, after being driven from the Peloponnesus, returned thither in alliance with the Dorians. The event thus referred to is really the *Conquest of the Peloponnesus by the Dorians*, and the date assigned to it is 1104 B.C., about eighty years after the supposed date of the legendary Trojan War. The germ of historical truth here is, that about 1100 B.C., the Dorians, under various leaders, made their way from their abodes in Central Greece into the Peloponnesus, and conquered the greater part of the peninsula after a long and severe contest with the Achæans and others who were established there. All Peloponnesus, except Arcadia and the part called afterwards Acha'ia, became Dorian, including the kingdoms of *Sparta*, *Argos*, and *Messe'nia*; *Elis* being occupied, it is said, by Ætolian allies of the Dorians. This great movement led to other changes in the Hellenic world. Of the Achæans in the Peloponnesus some were subdued and remained in the land as an inferior class, tilling the soil as tenants under Dorian lords. Other Achæans, expelled from the south and east of the peninsula, fell back upon the northern coast, inhabited by the Ionians, whom they drove out into Attica and other parts of Central Greece. From this time the Peloponnesus was mainly Dorian, the Ionians being dominant in Central Greece and many islands of the Ægean Sea.

2. The Dorian conquest was succeeded by the planting of numerous colonies on the west coast of Asia Minor and in the neighboring islands of the Ægean Sea. These colonies were settled by the three races, the *Æolians*, *Ionians*, and *Dorians*. The *Æolians* colonized the northwestern part, the coast of My'sia, and the island of Lesbos. Of their confederation of twelve cities in that region the chief were *Methym'na* and *Mytilé'ne* (both in *Lesbos*), *Cyme*, and *Smyrna*, which last was, early in the historical period, taken by the Ionians.

Greek colonies in Asia Minor.

The *Ionians* settled in the *central part*, on the *coast of Lydia*, and in the islands of *Chios* and *Samos*. Of their powerful confederation of twelve cities the chief were *Phocæa*, *Miletus*, and *Ephesus*. The *Dorians* occupied the southwest corner of Asia Minor (the coast of *Ca'ria*) and the adjacent islands. Of the six Dorian states the chief were the islands



of *Cos*, *Thera*, and *Rhodes*, and the cities of *Cnidus* (ni'dus) and *Halicarna'ssus*. Of all these confederations by far the most important, wealthy, and powerful was the Ionian.

3. The Greeks gradually spread themselves in settlements along the northern coast of the Ægean Sea and the Propontis, in Macedonia and Thrace, so that the whole Ægean became encircled with Greek colonies, and its islands were covered with them. The need of room and

Other Greek colonies.

the temptations of commerce drew colonists even to the northern and southern shores of the Euxine Sea; the *Ionians* of *Miletus* being the founders of many settlements in that region, including the greatest of them all, *Sin'ope*. The tide of emigration flowed westwards also in great strength. The coasts of *Southern Italy* were occupied by Dorians, Achæans, and Ionians in settlements which grew to such importance that the region took the name of *Magna Græcia*, or *Greater Greece*. The cities of *Taren'tum*, *Cro'ton*, and *Syb'aris* became famous for their wealth, the latter giving rise to the proverbial name for a luxurious liver. On the southwestern coast of Italy was *Rhe'gium*, and farther north came *Pæstum*, *Cumæ*, and *Neap'olis* (*Naples*). In Sicily flourishing Greek settlements abounded, the chief being *Messa'na*, *Syracuse*, *Leonti'ni*, *Ca'tana*, *Gela*, *Seli'nus*, and *Agrigenitum*. Farther west still a colony from Phocæa, in Asia Minor, founded the city of *Massil'ia*, now *Marseilles*. On the southern coast of the Mediterranean, westwards from Egypt, the Greek colony of *Cyrène* became the chief town of a flourishing district called *Cyrena'ica*. The establishment of the later of these colonies brings us down well within authentic historical times, and the whole period of Greek colonization extends from about 1100 to 600 B.C., the colonies being, in many cases, offshoots of colonies previously established and risen to wealth and over-population. In all these movements and settlements, the enterprise and ability of the Greeks made them great commercial rivals to, and successors of, the *Phœnicians* (page 66). The accompanying map shows the distribution of the several representatives of the Hellenic race at an early period after the movements caused by the Dorian conquest of the Peloponnesus.

4. The two leading races of Greece were the *Ionians* and the *Dorians*, and they stand to each other in a strong contrast of character which largely affected Greek political history. These prominent points

Contrast between Ionians and Dorians.

of difference run through the whole historical career of the two chief states, *Ionian Athens* and *Dorian Sparta*, and were the cause of the strong antagonism that we find so often in action between them. The *Dorian* was distinguished by severity, bluntness, simplicity of life, conservative ways, and oligarchic tendency in politics; the *Ionian* was equally



marked by vivacity, excitability, refinement, love of change, taste in the arts, commercial enterprise, and attachment to democracy. The *Dorian*, in the best times of his history, revered age, ancient usage, and religion; the *Ionian*, at all periods of his career, loved enjoyment, novelty, and enterprise.

5. We have already described the kingly government of the heroic age—the monarch who was “the first among his peers, the small rude noble of a small Hellenic town.”

His power was preserved by respect for his high lineage, traced to the gods in legendary song, and by the warlike prowess which he knew how, on occasion, to display. When we arrive at about 900 B.C., we find an important change taking place in the form of government of most of the states. Kingly rule has passed into republican, and the people are gathered into little separate states enjoying various degrees of freedom, according to the aristocratic or democratic nature of the constitution, though at first these commonwealths were mostly aristocracies, in which "only men of certain families were allowed to fill public offices and to take part in the assemblies by which the city was governed." In the democracies all citizens could hold offices and speak and vote at the assemblies for legislative and executive business. In Sparta alone did the office and title of king remain till the latest times in the peculiar form hereinafter described.

6. The Greeks were, politically, parcelled and divided into many different states, but there existed still a national bond of union. All were of *Hellenic* race, — *Ionians*, *Dorians*, *Æolians*, — and, in certain dialectic varieties, they had a common speech which distinguished them at once from the "*barbarians*" of strange and unintelligible tongue, as well as a common literature, religion, rites, temples, and festivals equally open to all. The great feeling of every Greek, however, was for his native city; and the bane of the Hellenic race was the political dissension existing between the rival parties in the same state, and the jealous antagonism between different states endowed with different forms of republican constitution. The only system which can bind together firmly into one great state a number of independent smaller communities of democratic government is that of *Federal Union*, with which modern times are familiar, chiefly in America. In Greece the principle was discovered and acted on too late

Change from
monarchy to
republicanism

Nature of
Hellenic
unity.

to have a chance of saving her from the overwhelming power of Rome.

7. The Dorian conquest of the Peloponnesus had made Dorians supreme, as we have seen, in three states of that peninsula, — *Argos*, *Messenia*, and *Laconia*, Early history of Sparta. about 1100 B.C., and in time the *Spartans*, or the people of Lacedæmon, properly the southern half of Laco'nia, became the dominant nation in that part of Greece. Of Spartan doings and fortunes we know almost nothing until the time of the great legislator *Lycurgus*, 825 B.C. The state of things in Laconia established by the Dorian conquest was a very peculiar one.

8. The population included, when Sparta was settled into a regular political community, three distinct classes. There were the *Spartiatæ*, or *Spartans*, Spartiatæ, Perioeci, and Helots. the Dorian conquerors, residing in Sparta, the chief city of the land; the *Periæci* (lit. "dwellers-round"), who were old *Achæan* inhabitants, tributary to the Spartans, forming the free dwellers in the provincial towns, having no political rights or share in the government; and the *Helots*, who also were a part of the old Achæans, but such as had been made slaves, to till the soil for the individual members of the ruling class or *Spartiatæ*, to whom they were allotted, paying a fixed rent to their masters. The *Periæci* paid a rent to the state for the land which they held, but were, *personally*, free members of the community. The *Helots* were very numerous, and they were constantly treated by the Spartans with a harshness and cruelty (frequently inflicting death) which have made the word "*Helot*" proverbial for a downtrodden miserable outcast. The Spartans were thus in the position of a powerful garrison in a hostile country, being surrounded, in the *Periæci*, by those who had no political interest in the maintenance of Spartan supremacy, and, in the *Helots*, by those whom fear and force alone restrained from rising to massacre their oppressors. Considering these

circumstances, we can well understand the growth in the Spartan citizens of that hardness of character and hardihood of temperament for which they became a byword through all ages.

9. *Lycurgus* is said to have organized, about 850 B.C., the existing elements of society into the famous Spartan constitution. The probable account is that he altered and reformed existing usages, and that the reverence of after-ages ascribed to him the promulgation and establishment of a full-grown, brand-new set of institutions, which must have been, in many points, of gradual growth.

10. The government was that of an aristocratic republic under the form of a monarchy. There were two kings, whose powers were nominally those of high-priests, judges, and leaders in war, but in the two latter capacities their functions were in time greatly restricted and almost superseded. The chief legislative and judicial, and much of the executive, power lay with the *Senate*, or council of twenty-eight elders. No citizen could be a member of this body until he had become sixty years of age, and the office was held for life. The popular assembly, open to every Spartan citizen over thirty years old, really handed over its powers to a board of five commissioners, officers called *Ephors* ("overseers"), whom it annually elected. These high officials had a secret and irresponsible control over the executive power, both at home and abroad; and in military enterprises, where the kings were the nominal leaders, the two Ephors who accompanied the army exercised much influence. The whole body of Spartan citizens was an aristocracy, as regarded their subjects, the *Periæci*, and amongst themselves entire political equality existed.

11. The object of the peculiar institutions of Sparta, and of the peculiar training of Spartan citizens, ascribed to *Lycurgus*, was the maintenance of Spartan supremacy over the subject population. It was

**Lycurgus
legislator.**

**Political con-
stitution of
Sparta.**

**Its institu-
tions.**

necessary for safety that the small body of men, said to have numbered nine thousand in the days of Lycurgus, surrounded by enemies in their own land, should be ready at all points, in complete efficiency, against every attempt at opposition or rebellion, and against the outside world as well. The Spartan institutions attained this aim with eminent success.

12. As every man had to be a soldier, and the citizen existed only for the state, the state took the Spartan citizen in hand at his birth, and regulated him almost from the cradle to the grave.

Training of
citizens by
the state.

Weakly and malformed infants were at once exposed and left to die of hunger. The Spartan citizen, from the age of seven, was regarded as nothing but a tool of the state; only the body was cultivated, and every means was used to give the instrument the finest temper, in a physical sense, and to bring it to the sharpest edge. Such training lasted till the sixtieth year of life, when the Spartan became qualified by age, if not by wisdom, for election to the *Gerousia* ("assembly of old men") or Senate above described.

13. To bear extremes of hunger and thirst, and heat and cold, and bodily torture, and to steal without detection, under certain license and regulation, were the virtues of youthful Spartans. The girls were trained in athletic exercises like those of the youths, and everything was done to produce vigorous and stern women, prepared to gladly see their sons die on the battle-field for Sparta. Thus were the citizens moulded into obedient machines, preferring death to the abandonment of Spartan maxims; and each urged by intense ambition to distinguish himself only within the prescribed sphere of duties. We look in vain for any attainments in literature and the arts at Sparta, where the training would have stifled any abilities or aspirations that might exist for a higher culture than that of the gymnasium and the drill-ground. Oratory was despised, and Spartan wisdom and philosophy had for their only vent the utterance

Rigor of its
discipline.

of the sayings called, in their blunt brevity, *laconic*. The Spartan was not allowed to work at any handicraft, to till the ground, or to practise commerce; and the money used was made of iron, in order to confine trading to transactions of absolute necessity. The result of all was that the Spartans became a race of well-drilled and intrepid warriors, but a nation basely distinguished in the history of Greece for the display, in other countries, of a domineering arrogance, a rapacity, and a corruption, which contributed not a little to her downfall. However, the Spartan institutions were very successful in giving her security at home and success in war abroad. Sparta was free from domestic revolutions, and the spectacle she presented of constancy to her maxims of policy gave her a great ascendancy over the Hellenic mind.

14. The *Athenians* became by far the most famous, in political ascendancy and in artistic and intellectual eminence, of all the Ionian race, to which they belonged. In Athens democratic freedom was ultimately carried farther than in any other state of Greece. Little that is certain is known of her earlier history. We hear of a king named *Thēseus* as having, in the thirteenth century B.C., united the various townships of Attica into one state, making Athens the chief seat of government, and establishing, as a religious bond of union, the *Panathenæa*, or general festival of the goddess *Athēna*, as patron of the land. He divided the four original tribes of Attica into thirty clans, and each clan into thirty houses, thereby levelling distinctions and increasing the power of the mass of the people.

15. At first, then, the Athenians were under kings, like other Hellenes; but about 1050 B.C. the title of *king* became changed to that of *archon* ("ruler"), though the office was still held for life, and continued in the same family. The *Archon* was responsible for his acts to a general assembly of the people, in which, however, the nobles had the chief influence; and down to long after the time

Early history
of Athens.
Theseus.

Government.
The Archons.

of the first Olympiad, Athens may be regarded as an oligarchic republic, in which the supreme office, the Archonship, was confined to one family; and members of the chief

court of justice, called *Areop'agus* (lit. "hill of Ares," the place of its assembly at Athens), were elected only from the noble houses.

16. We come, in the year 776 B.C., to the era when the chronology of Grecian history becomes consecutive, and dates are reckoned by *Olympiads*.

These were the periods of four years each which elapsed between the successive celebrations of the Olympic games in honor of the Olympian Zeus (the chief Greek deity) in the plain of Olympia in Elis (in Peloponnesus). The First Olympiad

DISCOBOLUS OR QUOIT-THROWER.
TOWNLEY MARBLES, BRITISH
MUSEUM.

began at midsummer, 776 B.C., the Second Olympiad at midsummer, 772 B.C., and so on — any event being dated by the statement that it occurred in a particular year of a specified Olympiad.

CHAPTER III.

SECOND PERIOD.

FROM 776 B.C. (THE FIRST OLYMPIAD) TO THE BEGINNING OF THE PERSIAN WARS,
500 B.C.

I. IN 752 B.C the office of *Archon* became decennial. In 714 it was thrown open to all the nobles (Eupatrids), instead of being confined to the family of the legendary King Codrus. In 683 the office

Changes in
the archon-
ship.

became annual, and its duties were divided among nine archons, discharging the different functions which had pertained to the king as protector of the rights of citizens, as high-priest, as the general-in-chief, and as judge determining the unwritten laws.

2. The people were still without a substantial share in the government, and popular discontent at oligarchical oppression demanded a written code. **Draco legislator.** *Dra'co*, one of the archons, drew up laws in 621 B.C., the severity of which has become proverbial, and which were intended, by their rigor, to check the growth of the democracy that was clamoring for a change. The penalty of death assigned to all offences, great or small, would enable the nobles to get rid of dangerous leaders of the people, but such a system did not long continue.

3. Anarchy prevailed in Attica, owing to the various factions of the oligarchs, the democrats, and a middle party ("the moderates"). **Solon legislator.** A wise reformer was found in *Solon*, chosen as an archon in 594 B.C., and invested by his fellow-citizens, for the special purpose of restoring tranquillity, with unlimited power to change the laws. He was already distinguished as a poet and as a general in the war of Athens against her neighbor, Me'gara. His great object was to remove the oppressive and excessive power of the aristocracy without introducing pure democracy. A conservative reformer, he proceeded on the principle that political power should reside mainly with those who are possessed of means and have something to lose in case of violent changes. He began with the abolition of Draco's code, but retaining the penalty of death for murder; and with his celebrated *disburdening ordinance* for the relief of debtors, Solon won the complete confidence of the people for the fundamental changes in the constitution of the state which he next proposed.

4. A democratic character was given at the outset to the

constitution by the division of the people into four classes, according to property, which was now substituted for birth as a qualification for the higher offices of state. The nine Annual Archons were continued, yet the state offices could be filled only by citizens of the three higher (*i.e.* richer) classes. A council of state, or senate, called the *Boulē* ("council") was chosen annually by lot, to prepare measures for submission to the popular assembly, or *Eccle'sia*, in which the citizens of the fourth or lowest class (who could hold no state office) had the right of voting. The *Ecclesia* included all classes of the citizens, who there legislated, elected the magistrates, decided on peace or war, and other matters sent down to it from the *Boulē*. For the courts of justice below the Areopagus, a body of six thousand jurors was to be annually selected by lot from the popular assembly, and the causes were tried by divisions of the whole body. Solon was also the author of many laws which regulated private life and rights, public amusements, slavery, marriage, and other matters. He then left Attica for a prolonged period of travel abroad.

Changes in
the constitution.

5. A renewal of factions followed Solon's departure, and their struggles ended in the seizure of power by *Pisistratus*, in the year 560 B.C., one of the class of rulers called "Tyrants" by the Greeks, who held power in Greek states during this and the preceding century.

Disorder in
Athens.

6. Here the word "Tyrant" means an absolute ruler, — beginning as an usurper, but not necessarily a cruel misuser of power, as our use of the word implies. The Greek "Tyrants" were aristocratic adventurers who took advantage of their position and of special circumstances to make themselves masters of the government in their respective countries. They were in power from about 650 to 500 B.C., and their rule was sometimes beneficial. Being carried into power by the people over the ruins of a defeated aristocracy, they established order for

Government
by Tyrants.

the time, and in some cases their dynasties lasted for over a century. In the *Peloponnesus* a succession of such rulers satisfactorily governed for one hundred years at *Sicyon*. At *Corinth*, *Periander*, succeeding his father *Cypselus*, ruled for forty years (625 to 585 B.C.), and under him *Corinth* became the leading commercial state in Greece. *Polycrates*, tyrant of *Samos*, the most distinguished of all these rulers in the transition from oligarchy to democracy, was in power in the latter half of the sixth century B.C., and under him *Samos* became a powerful and wealthy commercial state. These despots were often patrons of literature and the arts, and the oppression which was sometimes exercised was relieved by brilliant episodes of prosperity and culture.

7. It is to *Pisistratus* that the world owes the preservation in their present form of the poems of *Homer*, which he caused to be collected and edited in a complete written text. He was succeeded by his sons *Hippias* and *Hipparchus*, as joint rulers; but the severity of *Hippias* (after the murder of *Hipparchus* by the famous *Harmodius* and *Aristogiton*) caused his expulsion by the people, and the end of the despotism at *Athens*, 510 B.C.

8. The government at *Athens* now (507 B.C.) became a pure democracy, under the auspices of *Cleisthenes* of the noble family of the *Alcmaonidae*. At the head of the popular party he effected important changes in the constitution. The public offices of power were thrown open to all the citizens, the whole people was divided into ten tribes or wards, and the senate (*Boulē*) now consisted of five hundred members, fifty from each ward or tribe.

9. *Cleisthenes* introduced the *ostracism* (from *ostrakon*, the oyster-shell, on which the vote was written), by which the citizens could banish for ten years, by a majority of votes, any citizen whose removal from the state might seem desirable. This device was intended to secure a fair trial for the new constitution by checking the

power of individuals who might be dangerous to popular liberties, and by putting a stop to quarrels between rival politicians. Athens had at last secured a government of the thoroughly democratic type, and from this time began to assume a new and ever-growing importance in Greece, and was soon regarded as the chief of the Ionian States. The people, through the *Ecclesia*, became thoroughly versed in public affairs, and practically, as well as legally, supreme in the state. Internal quiet was secured, and new vigor was seen in the whole administration.

10. The system of Lycurgus made Sparta a thoroughly military state, and in two great wars (743-723 and 685-668 B.C.) she conquered her neighbors on the west, the *Messenians*, reducing them to the condition of the Helots, and appropriating their land. By this and by successful war against her northern neighbors, the people of *Argos*, Sparta acquired the hegemony—became the leading Dorian state of Peloponnesus and of the Grecian world. These two great states of Greece, *Athens* and *Sparta*, now were (about 500 B.C.) with the rest of Greece to encounter Persia; and Europe, with united Greece for her champion and representative, was to triumph over the older civilization and prowess of Asia.

Growth and
importance
of Sparta.

CHAPTER IV.

HISTORY OF THE THIRD PERIOD.

FROM THE BEGINNING OF THE PERSIAN WARS TO THE SUBJUGATION OF GREECE BY
PHILIP OF MACEDON, 500-338 B.C.

I. THE PERSIAN INVASIONS.

I. We have already seen how the great Persian monarchy, founded by Cyrus and extended by Cambyses, consolidated by *Darius I.* (*Darius Hystaspis*),

Persia, in 521 B.C. By the conquest of Lydia, Persia had become master of the Greek cities on the coast of Asia Minor, which Crœsus, King of Lydia, had subdued. In 500 B.C. a general revolt of the Ionian cities took place, and the Athenians sent a force of ships and soldiers to help their kinsmen. The united Ionians and Athenians took and burned *Sardis*, the capital of Lydia,

Causes of conflict with Persia.



in 499, but, after a six years' struggle, the power of Darius conquered the whole seaboard of Ionia, and left Persia free to punish the Athenians for interfering between the great Eastern empire and her revolted subjects. The exiled Hippias fanned the flame of the anger of Darius, and the wars between Persia and Greece began.

The failure of the first Persian expedition under *Mardo-* secure a 492 B.C. (page 74), was followed by a grand attempt

two years later, after many of the Greek islands in the Ægean, and some of the states on the mainland, had given in their submission to the envoys of Darius, sent to demand the token of "earth and water." The two great states, *Athens* and *Sparta*, treated the Persian despot with contemptuous defiance. In 490 B.C. a great force, under *Datis* and *Artaphernes*, was sent across the Ægean, and the fleet landed the Persian army near *Marathon*, on the east coast of Attica, with a view to an advance upon Athens.

Persian invasion of Greece.

Marathon.

3. We have alluded elsewhere (page 3) to the glory and importance of the battle of Marathon, in which, in the early autumn of 490 B.C., an Athenian force of ten thousand men, with six hundred Plataeans, com-

manded by *Miltiades*, *Callimachus*, *Themistocles*, and *Aristides*, defeated the Persian army, one hundred thousand strong. The victory, in its immediate moral result, encouraged further resistance to a power hitherto



to deemed invincible, and gave Athens a position in Greece which she had never yet held. The death of Darius, in 485 B.C., prevented him from renewing the Persian attack on Greek liberties, and the task was bequeathed to his son Xerxes.

4. A respite of ten years was allowed to Greece before she was again called on to meet Asiatic aggression. The leading men in Athens at this time were *Themistocles* and *Aristides*. *Aristides*, famed for his justice, was a man of the purest patriotism and of conservative politics, and consequently opposed to measures of *Themistocles*,

Themistocles and Aristides

the champion of the democracy. The sagacious Themistocles advised the Athenians to use the income derived from the silver-mines at Lau'rium, a mountain in Attica, for building and equipping a fleet of two hundred *triremes*, war-galleys propelled by three banks of oars on each side. While the great preparations of Persia went on, *Aristides* was banished, by ostracism, in 483 B.C., but was recalled when the invasion took place. As the time for the great conflict drew near, a general congress of the Greek states, summoned by Athens and Sparta, was held at the Isthmus of Corinth; and Sparta was placed, by the voice of Greece, at the head of the patriotic league against Persia.

5. Early 480 B.C. *Xerxes* set out from Sardis for Greece with a host such as the world has never seen gathered before or since; over one million of men, including camp-followers, representing more than *forty* different tribes or nations, in all their varieties of complexion, language, dress, and fighting equipment. This huge force passed into Europe by a double bridge of boats across the Hellespont, and marched through Thrace, Macedonia, and Thessaly, with the design of coming down from the north upon Attica. The Persian fleet, of twelve hundred triremes and many transports, kept its course along the northern shore of the Ægean Sea, and then southwards, in communication with the land force.

6. The Greeks had resolved to make their stand at the *Pass of Thermopylæ*, in Eastern Lo'cris, a narrow way between the eastern spur of Mount Ceta and the marsh on the edge of the Gulf of Ma'lis. It was now midsummer, and, the Olympic games and a great Dorian festival being at hand, the Greeks had decided to solemnize these, trusting that a small force could hold the pass against the Persians till the whole Greek army was gathered. The Spartan king, *Leonidas*, with three hundred Spartans, and a total force of about seven thousand

Battle of
Thermopylæ
and Leonidas,
August, 480
B.C.

men, was charged with the defence of the position. For a whole day's desperate fighting the Greeks held their ground against the Persians, slaughtering them in heaps, and, to the wrath and astonishment of Xerxes, who on his throne watched the conflict, they even repulsed the Persian guard, the ten thousand "*Immortals*," as Oriental vanity named them. During the second day the Greeks still kept firm, but on the third a traitor (*Ephialtes*) showed Xerxes a path across the hills by which the Greek position could be taken in



the rear. Then occurred a reason of the undying fame of Greek valor. The main Greek force retreated when the position was seen to be turned, but Leonidas and the survivors of the three hundred Spartans and seven hundred Thespians charged desperately into the thick of the Persians on the open ground to the north of the pass, and were killed to the last man, after slaying two brothers of Xerxes and many Persian nobles. Thus did the Spartans act up to their country's laws, bidding them die on the ground they occupied rather than yield, and the brave Thespians shared their fate. There has been nothing finer or more famous than this act of self-devotion "for altars and hearths" against overwhelming force.

7. The naval force of the Greeks was posted north of the island of Eubœa, and fought smartly, though indecisively, against the superior Persian fleet, Naval engagement. about the time of the fight at Thermopylæ. *Themistocles* was directing the operations of the Greeks, and when he learned that the pass was carried and the Persians were marching on

Athens, he withdrew the Greek fleet southward to the Bay of *Salamis*, southwest of Attica.

8. Resistance to the Persian force on land was hopeless, and Themistocles put the whole population of Athens on shipboard, transported them to *Salamis* and to the Peloponnesus, and prepared to encounter the enemy's fleet again. The Persian army occupied and burnt Athens; and by this time the Persian fleet, after severe losses by storms off the coast of *Eubœa*, was met by the Greek ships near *Salamis*.

9. The Greek fleet numbered about three hundred and fifty vessels, of which nearly two hundred belonged to Athens, to encounter three times the number on the Persian side. On the shore of Attica *Xerxes* watched the result. The Persian ships, crowded in a narrow sea, could not manœuvre; and the skill of the Greek sailors in rowing and steering made the victory, won by "ramming" the enemy, easy and complete for the inferior force. The Persians were routed with the loss of over two hundred ships.

10. The sea being closed to *Xerxes*, he made his way back to Persia by the land route which had brought him to the scene of an anticipated triumph over his hereditary foes. He quitted Greece in October, leaving his general *Mardonius*, with a force of three hundred thousand men, to winter in *Thessaly*, and prosecute the war in the spring of the next year.

11. Early in 479 B.C., *Mardonius* marched through *Bœotia* into Attica and retook Athens, again abandoned by its inhabitants and again burnt by the Persians; then returned into *Bœotia*, and in September was fought the great and decisive battle of *Plataea*. There an army of seventy thousand Greeks thoroughly defeated the Persian host. The Athenians and their allies were commanded by *Aristides*; and the Spartans, with their confed-

Capture of
Athens.

Battle of
Salamis,
September,
480 B.C.

Flight of
Xerxes.

Battle of
Plataea.

erates, were under the Spartan prince *Pausanias*, who also held the command-in-chief. The Greeks slaughtered the Persians like sheep, and stormed their camp, in which was taken a great and magnificent booty of Oriental wealth and luxury. From part of the plunder the Greeks fashioned a golden offering for the Delphian Apollo, supported by a three-headed brazen serpent, now in the *Hippodrome* at Constantinople.

12. The Persian fleet had retreated, after Salamis, to Asia Minor, and in the autumn of 479 B.C. a combined naval and military force of Spartans, Athenians, and their allies encountered them on the coast of Ionia. On the very same day as Plataea, in September, the Persians were defeated, both by land and sea, off *Mount Mycale*, opposite Samos.

Battle of Mycale.

13. *Thermopylae*, *Salamis*, *Plataea*, *Mycale*,—these four glorious conflicts had decided forever the contest between Asiatic despotism and Greek freedom, the East and the West, the old civilization and the new; between effete Orientalism and the magnificent possibilities of a future reserved now for Athens, Europe, and the world. To Athens, the chief victor at Salamis, and to Themistocles, the great leader who had abandoned a city to save a world, the chief thanks were due. Within two years from Salamis and Plataea the Persians were driven from all the points held by them on the northern coast of the *Ægean*, and many of the maritime states of Greece had ranged themselves under the general leadership of Athens.

Results of the Persian invasion.

II. THE AGE OF PERICLES.

14. The half-century following the battle of Salamis (480–430 B.C.) forms the most brilliant period of Athenian history, and one of the greatest eras in the history of the world. About 470 B.C. the illustrious Pericles began to be distinguished in Athenian politics

Character and influence of Pericles.

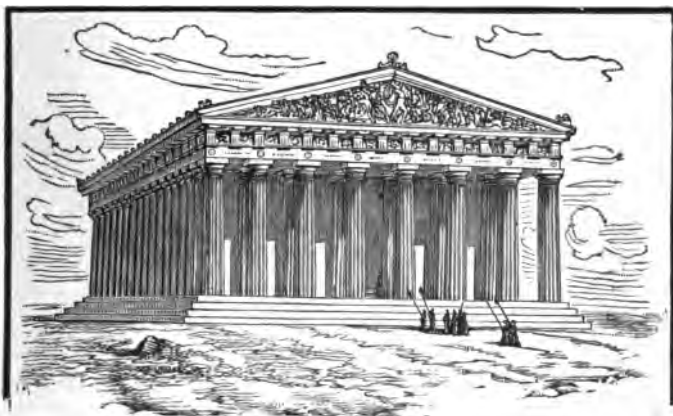
as leader of the democratic party. In the constitution of Athens a wide scope was given for the development of great political characters, because the system not only allowed the display of a man's powers, but summoned every man to use those powers for the general welfare. At the same time, no member of the community could obtain influence unless he had the means of satisfying the intellect, taste, and judgment, as well as the excitable and volatile feelings, of a highly cultivated people. Such a man was *Pericles*. From the grandeur of his personality, and his majestic oratory, he has been called "the Zeus of the human Pantheon of Athens." For over thirty years (461 to 429 B.C.) this great man swayed the policy of Athens with an influence and authority derived from his personal character, superior to all around him in native genius, acquired knowledge, and devotion to the public weal.

15. After the fall of the great *Themistocles*, — banished by ostracism in 469 B.C., at the instance of the aristocratic party, — the rich, able, and popular *Cimon* was at the head of affairs. In 466 B.C. he gained a great victory, by land and sea, over the Persians, at the mouth of the river *Eurymedon*, in Pamphylia, on the south coast of Asia Minor. A part of the value of the plunder taken was devoted to the adornment of the city of Athens, which *Themistocles* had rebuilt and fortified. *Cimon* spent large sums of his own on the city, and under his direction the defences of the famous *Acropolis* (the citadel of Athens) were completed. He was the son of *Miltiades*, the victor of *Marathon*. In 461 B.C. the democratic party at Athens banished *Cimon* by the *ostracism*, and *Pericles*, for some years his rival, came to the front.

16. To strengthen the power of the democracy, *Pericles* had caused a measure to be carried for abridging the power of the aristocratic stronghold, the court of *Areopagus*, by withdrawing certain causes from its juris-

Achievements
of Pericles.

diction. This was severely felt by the oligarchy, and henceforward, on the fall of Cimon, the power of Pericles was paramount. He had already gained popular favor by an enactment that the citizens should receive from the public treasury the price of admission to theatrical performances, and also payment for attendance as jurors in the courts before described, and for service as soldiers. He strength-



THE PARTHENON — RESTORED.

ened the Athenian navy, and to him is largely due the adornment of Athens with triumphs of sculpture, and monuments of architecture, whose remains have made Grecian art famous in all after-ages. Pericles was at once a statesman, a general, a man of learning, and a patron of the fine arts. He recovered for Athens (445 B.C.) the revolted island of Eubœa ; he was the friend of the great sculptor Phi'dias, and in his age the great dramatic compositions of Sôphocles were presented on the Athenian stage.

17. The development of Athenian intellect at this time is, indeed, unequalled as the display of a quality belonging to the whole body of citizens in a state. In the *Ecclesia*, the

men of Athens met to deliberate upon matters of the highest importance and of the most varied interest. The number of their war-ships, the appointments of a stage-play, the reception of ambassadors, the erection of new temples, all these and many other matters — intrusted in modern times to committees and to boards composed of men of special knowledge, to elected legislatures, to sovereigns and statesmen, to private enterprise and professional skill — were discussed and decided in that wonderful democracy of Athens by the populace at large. “Everything being referred to the people, they learned to judge of everything in art, science, and literature as well as statesmanship. They had no need of formal education. Their whole life was an advanced school.

Causes of Athenian excellence.

18. “The people of Athens were not, as in Sparta, the tools of the state — they were the state! Lycurgus made machines, and Solon men. In Sparta the machine was to be wound up by the tyranny of a fixed principle, which did not permit it even to dine as it pleased: its children were not its own — itself had no property in self. Sparta incorporated under the name of freedom the most grievous and the most frivolous vexations of slavery. So Lacedæmon flourished and decayed, bequeathing to fame men only noted for hardy valor, fanatical patriotism, and profound but dishonorable craft — attracting, indeed, the wonder of the world, but advancing no claim to its gratitude, and contributing no single addition to its intellectual stores. But in Athens the true blessing of freedom was rightly placed in the opinions and the soul. Thought was the common heritage, which every man might cultivate at his will. This unshackled liberty had its convulsions and its excesses, but it produced masterly philosophy, sublime poetry, and accomplished art with the energy and splendor of unexampled intelligence. Looking round us, more than four and twenty centuries after the establishment of the

Athens and Sparta contrasted.

Athenian constitution, we yet behold the imperishable blessings which we derive from the liberties of Athens and the institutions of Solon. The life of Athens became extinct, but her soul transfused itself, immortal and immortalizing, through the world." ¹

19. Athens had first acquired ascendancy by her achievements for Greece against Persia, and by her maritime power over the islands of the Ægean, containing the allies, whom she transformed by degrees into subjects. In 461 B.C. the treasury of the confederacy (to which the allies paid tribute, for the maintenance of a naval force against Persia) was transferred from Delos to Athens, and she then, with full command of the joint purse, pursued her policy of aggrandizement in the Ægean. The jealousy of Sparta was aroused, and in 457 B.C. and 456 fighting occurred in Bœotia between the forces of Sparta, with her Bœotian allies, and the Athenian army. Athens prevailed, and most of the Bœotians and Phocians joined the Athenian confederacy. In 447 the aristocratical party in Bœotia got the upper hand, and the Athenian troops, after a defeat, were withdrawn. From time to time, states subject to Athens revolted, and were reduced, as Eubœa, in 444 B.C., and Samos, in 440. All this tended to produce the conflict between Athens and Sparta, with their respective allies, known as the Peloponnesian War, so disastrous to the fortunes of Greece.

III. THE PELOPONNESIAN WAR.

20. The immediate occasion of the Peloponnesian War was a quarrel between Corinth and Corcy'ra, the large island (now *Corfu*) west of Epi'rus. The Athenians interfered for the Corcyræans, the Spartans took up the cause of Corinth; and in 431 B.C. the long-impending struggle came on. The real causes of the

¹ Adapted from Bulwer's *Rise and Fall of Athens*.

war were the discontent of the allies of Athens with her arbitrary treatment; the rivalry of the democratic principle in the Ionian states, headed by Athens, with the aristocratic spirit in the Dorian states, of which Sparta was the champion; and the jealousy existing between these two great powers. The strength of the Ionians was mainly on the sea, of the Dorian states in their land forces.

21. The allies of Athens were: — nearly all the islands of the Ægean Sea, with Corcyra and Zacyn'thus to the west; the Greek colonies on the shores of Thrace, Macedonia, and Asia Minor, with Platæa and a few other cities on the mainland of Greece. With Sparta were: — all the Peloponnesus (except Acha'ia and Argos, which held aloof), Lo'cris, Pho'cis, Meg'ara, and Bœo'tia, the island of Leucas, and a few cities in North-western Greece. The contest lasted, with a short interval, for twenty-seven years — from 431 to 404 B.C., and ended in a general weakening of Greece and in the absolute loss of Athenian supremacy. The historian *Thucydides* has described, with masterly power and fidelity, the changeful course of the struggle.

22. During the first period — ten years, from 431 to 421 B.C. — success was evenly balanced. The Athenians lost their great leader, *Pericles*, in 429 B.C., by the plague which then ravaged Athens. The Spartan army, which the Athenians could not cope with in the open field, regularly devastated Attica; the Athenian fleet, which the Spartans could not rival, regularly invaded the coast of Peloponnesus, and was engaged in the defence of the colonies and allies of Athens in the Ægean, and in conveying troops to assailable points on the mainland, friendly to Sparta.

23. After the death of *Pericles*, the people of Athens trusted to unworthy demagogues, of whom the most notorious was *Cle'on*. The chief generals on the Athenian side were *Demos'thenes* (not the great orator of a later time) and

Allyes of
Athens and
Sparta.

First Period
of War, 431-
421 B.C.





Nicias; the Spartan chief was the famous *Brasidas*, who had much success against the Athenian colonies on the coast of Thrace. The brilliant *Alcibiades* began to display his powers as a statesman at Athens. In 422 B.C. a battle near *Amphipolis*, on the coast of Thrace, ended in the defeat of the Athenians, and the deaths of Cleon and of Brasidas, the latter an irreparable loss to Sparta. In the place of Cleon, the mild *Nicias* became one of the leading statesmen at Athens, and his efforts resulted in a truce between Athens and Sparta, in 421 B.C.

Brasidas,
Alcibiades,
etc., leaders.

24. Questions as to keeping the truce, and the mutual distrust and jealousy between these states increased their antagonism. Athens, now mistress of the sea, had the ambition, under the incitement of

Second Pe-
riod of War,
419-413 B.C.

the great *Alcibiades*, to acquire such sway in the Mediterranean as might enable her, with the resources of *Sicily* and of *Magna Græcia* at command, to crush Sparta, and become the foremost power of the world.



GREEK SOLDIER WEARING
THE CUIRASS.

25. In the year 415 B.C. Athens entered on the bold enterprise for conquest, which was to bring her to ruin as a state. A powerful expedition against the Dorian settlement in Sicily, Syracuse, sailed, in the summer of that year, under the command of *Alcibiades* and *Nicias*. With suicidal folly, the Athenians recalled, on a fanatical and probably false charge of insult to the national religion, the one man — Alcibiades — who might have made the great effort succeed. He fled to Sparta, and by his

Failure of
Sicilian
expedition.

made the great effort succeed. He fled to Sparta, and by his

assistance and advice contributed much to the downfall of his country. The Spartans, in 414 B.C., sent the shrewd and skilful *Gylip'pus* to the command of the forces at Syracuse; and *Nicias* was completely overmatched. After repulses at Syracuse, the Athenians made the last great effort, in 413 B.C., with a second powerful armament of ships and men, commanded by *Demos'thenes* and *Eurym'edon*. The last chance of Athens for the empire of the world was decisively



THE AREOPAGUS OR MARS' HILL, AND ACROPOLIS, ATHENS.

lost. In a grand land-fight, and in a series of sea-encounters, in which the Syracusan confederate force of galleys was headed by the Corinthian squadron, the Athenian military and naval force was utterly vanquished; *Nicias* and *Demos'thenes* were killed; the whole expedition was annihilated.

26. Henceforward Athens could only fight for her life as an independent state. In 412 B.C. many of her subject states revolted, including the wealthy *Mile'tus*, on the coast of Asia Minor, and the islands of Chios and Rhodes. Sparta formed an alliance

Third and
last Period.
413-404 B.C.

with Persia, and used Eastern gold to furnish ships and mercenaries against Athens. *Alcibiades*, having quarrelled with the Spartans, rejoined his country, and conducted her war, in some of its closing years, with brilliant success. In 411 B.C. a revolution took place at Athens which really swept away the democratic constitution of Solon, and substituted an oligarchical faction in power.

27. The war was chiefly carried on in Asia Minor, where Alcibiades and others defeated the Spartans and their allies by land and sea; but in 405 B.C. the tide of success for Athens turned again, and the Athenian fleet was captured by the Spartan admiral *Lysander*, at *Ægospotami*, in the Hellespont, the Athenian galleys being seized, by surprise, on the beach. In 404 B.C. Athens, blockaded by the Spartans both by land and sea, surrendered to Lysander after a four months' siege, and the war ended in the downfall of Athens, and the formal abolition of the great Athenian democracy, seventy-six years after the battle of Salamis, which had given to Athens her place of pride and power.

Downfall of Athens.

28. Henceforward she was a subordinate power. Sparta was, for a time, supreme; a Spartan garrison held the Acropolis; Alcibiades, who might have restored Athens, was assassinated in Persia through the influence of Lysander; and though, after a brief period of rule by the *Thirty Tyrants*, set up by Lysander, a counter-revolution restored, in part, the constitution of Solon, the *political* greatness of Athens had departed.

Result of Peloponnesian war.

IV. PERIOD OF SPARTAN AND THEBAN SUPREMACY.

29. *Sparta*, on the decline of Athenian power, became the leading state in Greece, and held that position for thirty-four years, from the capture at *Ægospotami* (405 B.C.) to the defeat of the Spartan army at *Leuctra* by the Thebans (371 B.C.). Warfare was waged by the Spartans

Spartan supremacy.

with the Persians in Asia Minor (399–395 B.C.); with a confederacy against Sparta, composed of Corinth, Athens, Argos, Thebes, and Thessaly (394–387); and with Thebes, as she rose in strength under Pelop'idas and Epaminon'das (378–362). During this time both Sparta and Athens intrigued with the old enemy, Persia, to obtain her aid for Greeks against Greeks, so devoid of national spirit had Greece become since the days of Salamis and Plataea. In the first part of the period occurred the defeat of the troops of the above confederacy at *Corone'a* in Bœotia by the Spartan king *Agésil'us* (394 B.C.); the destruction of the Spartan fleet at *Cni'dus* in Asia Minor (coast of Ca'ria) by a combined Persian and Athenian fleet under *Conon* (394 B.C.); and the disgraceful *Peace of Antal'cidas* (the Lacedæmonian general), concluded in 387 B.C.

30. By this treaty (by which Sparta broke the alliance between Athens and Persia) the Greek cities in Asia Minor, and the island of Cyprus, were given to the Persian king; the Athenians were to keep only the islands of Scy'ros, Imbros, and Lemnos, and the other Greek states were to be independent of Athens and Sparta. Greek disunion had thus brought it to pass that the Oriental enemy, over whom, a century before, Greece had so gloriously triumphed, was dictating terms in Greek domestic strife.

31. The Spartans had abused their supremacy no less than the Athenians had done, and thereby quickly aroused the hatred and jealousy of the other states. Their interference with Thebes resulted in a war, in which that supremacy was destroyed (378 B.C.). Thebes had developed military strength, and in her two great statesmen and soldiers, *Pelop'idas* and *Epaminon'das*, she had found the men to direct her newly acquired powers to successful achievements. *Epaminondas* is one of the greatest characters in Grecian history — of the same type as *George Washington*. He made Thebes great, and with

Treaty of
Antalcidas.

War between
Thebes and
Sparta.

his death Theban greatness died. He was well supported by his close and worthy friend *Pelopidas*. Athens joined Thebes in the contest, and the doings of her fleet revived, for a time, her supremacy over the maritime states of Greece.

32. In 376 B.C. the Athenian fleet, under *Chabrias*, severely defeated the Lacedæmonian off *Naxos*.

In 371 B.C. the Spartan (or Lacedæmonian) army invaded Bœotia, and was utterly defeated by the Thebans, under Epaminondas and Pelopidas, at the great battle of *Leuctra*. The name for invincibility, so long possessed by Sparta, passed from her, and henceforward she held but a secondary position amongst the states of Greece.

33. The victorious Thebans now invaded Peloponnesus, and, in alliance with Argos, Elis, and Arcadia against Sparta, rendered Messe'nia independent, in 369 B.C., after three hundred and fifty years of

**Theban
supremacy,
371-361 B.C.**

Spartan domination. In 367 Sparta had some success against Argos, Arcadia, and Messenia, and in 364 the Thebans lost Pelopidas, killed in action in Thessaly. In 362 Epaminondas, with a Theban army, invaded Peloponnesus, and gained his great victory at *Mantin'ca*, in Arcadia, over the Spartan army, dying gloriously when the battle was won. In 361 B.C. a general peace ensued, when Greece was much exhausted by international fighting; the supremacy of Thebes expired with the loss of Epaminondas, and as Greece proper declined in moral and military strength, a new era began with the accession of Philip II. to the throne of Macedon, in 359 B.C.

V. RISE OF MACEDON.

34. *Macedonia*, north of Thessaly, was not considered by the Hellenes as a part of Hellas, and had no political importance till now. Yet the peoples had elements in common, being Thracians and Illyrians, with a large mixture of Dorian settlers amongst

**Macedonia;
by whom
peopled.**

them. The line of Macedonian kings being of Hellenic descent, Greek civilization had been cultivated by some of them.

35. *Philip of Macedon* was a prince of great ability, educated at Thebes during the Theban supremacy, and trained in war by Epaminondas, on whose tactics he founded his famous invention, the "Macedonian phalanx." He was a master of the Greek language, and a diligent and acute observer of the condition of Greece and of the character of the degenerate politicians of Athens. His fame has been overshadowed by that of his illustrious son, but he made Macedonia the leading power in Greece, and gave Alexander the basis for his great achievements. He was a man of unscrupulous character, determined will, prompt action, and patient purpose; and when he became King of Macedon, in 359 B.C., he designed making his country supreme in the Hellenic world, as Athens, Sparta, and Thebes had successively been. He partly bought and partly fought his way towards that end, bribing the Greek politicians to further his designs in their respective cities, and wielding the phalanx with irresistible effect, when force was the weapon to be employed.

36. From 356 B.C. to 346 B.C. the *Phocian* or *First Sacred War* was waged between the Thebans and the Phocians, with allies on each side, the origin of the war being a dispute about a bit of ground devoted for religious reasons to lying perpetually fallow. Philip of Macedon was called in to settle matters, and thereby his ambition secured a firm foothold in Greece. He possessed himself by force of the Athenian cities *Amphipolis*, *Pydna*, *Potidæa*, and *Olynthus*, being vigorously opposed throughout by the great Athenian orator and patriot *Demosthenes*, who strove to rouse his countrymen against Philip's dangerous encroachments, in the famous speeches known as the *Olynthiac* and *Philippic* orations.

37. The political career of this great man (355–322 B.C.) was marked by patriotic fervor and matchless eloquence. In 338 he brought about an alliance between Athens and Thebes, and their armies met that of Philip on the fatal field of *Chærone'a*, in Bœotia. There Greek independence perished — sapped by Greek folly and sin — overthrown by the Macedonian phalanx and Philip's warlike skill. This renowned formation consisted of men ranged sixteen deep, armed with a pike extending eighteen feet in front of the soldier when it was held ready for action, and clad in the usual defensive armor. It thus presented a weighty mass, bristling with deadly points, to the onslaught of the foe.

**Demosthenes
the orator.
Battle of
Chæronea.**

38. This battle closed the third period of Greek history. Philip had already taken some steps towards subjugating the Persian Empire. This task was left for his son Alexander, as Philip was killed by an assassin in 336 B.C. At a congress held at Corinth, after Chæronea, Philip had been appointed, by the voice of united Greece (save Sparta), commander-in-chief of the national confederate forces against Persia, and Alexander naturally succeeded to the enterprise as monarch of Macedon.

**Close of Third
Period.**

CHAPTER V.

HISTORY OF THE FOURTH PERIOD.

FROM THE SUBJUGATION OF GREECE BY PHILIP OF MACEDON TO THE ROMAN CONQUEST, 338–146 B.C.

I. CAREER OF ALEXANDER THE GREAT.

I. IN Alexander of Macedon we come to one of the supremely great men who have been called "world-historical," because of the great influence which their achievements have exercised upon the world as

**Alexander
the Great.**

they found it, and have continued to exert long after they had passed away. Of him the historian Arnold writes that "far unlike the transient whirlwinds of Asiatic warfare, the advance of the Macedonian leader was no less deliberate than rapid; at every step the Greek power took root, and the language and the civilization of Greece were planted from the shores of the Ægean to the banks of the Indus, from the Caspian . . . to the cataracts of the Nile; to exist actually for nearly a thousand years, and in their effects to endure forever."

2. The conqueror, who was educated by Aristotle, one of the most intellectual men of all time, was not only a soldier of consummate ability, but a statesman of grand and comprehensive ideas, as to commerce, culture, and the union of the nations of the known civilized world into a great empire. Napoleon "selected Alexander as one of the seven greatest generals whose noble deeds history has handed down to us, and from the study of whose campaigns the principles of war are to be learned." He is celebrated in Grecian history as, next to Pericles, the most liberal patron of the arts, and, in short, there was no department in which the greatness of his character was not shown forth for the admiration of mankind.

3. *Alexander's* exploits were all performed in the short rule of thirteen years (336-323 B.C.). Coming to the throne of Macedon at the age of twenty, he put down rebellion in his own kingdom, marched into Greece and overawed Thebes, which had been intriguing against him, and in a congress of Greek states at Corinth he was appointed (*again* with the single dissent of the Lacedæmonians) the representative of Greece in command of the great expedition against Persia.

4. In 335 he made a successful expedition against the Thracians, Ge'tæ, and Illyrians, and on his return found Thebes in revolt. He took Thebes by

Alexander's
character and
abilities.

Accession of
Alexander.

Destruction
of Thebes.

storm; the inhabitants were all slain or sold as slaves; and all the buildings, except the temples and the house which had been that of Pindar the poet, were razed. This capital had defied Alexander, and ceased to exist.

5. In 334 B.C. Alexander crossed the Hellespont with an army of thirty thousand foot-soldiers and five thousand cavalry, and first met the foe at the river *Granicus*, in My'sia. The result was a Persian defeat,

First invasion
of Persia.



ALEXANDRIA, FROM A PRINT PUBLISHED IN 1574.

which cleared the way through Asia Minor, and brought the Macedonians to the borders of Syria. The second, a great battle (333 B.C.), was fought at *Issus*, in the southeast of Cilicia. There Alexander met the King of Persia himself, *Darius III. (Codomannus)*, and gained a complete victory over a vastly superior force. Darius fled, leaving his wife and mother prisoners in the conqueror's hands, by whom they were treated with the greatest courtesy and kindness.

6. The Persian resistance thus disposed of for a time,

Alexander turned southwards, left behind him nothing unsubdued before his advance into the interior of Asia, and made an easy conquest of the cities of Phœnicia, except Tyre, which resisted obstinately for seven months, and was taken in the summer of 332 B.C. After taking Gaza, Alexander marched into Egypt, which received him gladly, from hatred of her Persian rulers. Early in 331 B.C. the Macedonian king handed down his name to future ages by founding, at the mouth of the western branch of the Nile, the city of Alexandria, which was destined to become so famous for commerce, wealth, literature, and learning.

7. In the spring of 331 B.C. Alexander set out again for Persia, where Darius had been gathering an immense force with which to make a last struggle for the empire of the world. After traversing Phœnicia and Northern Syria, Alexander crossed the Euphrates and Tigris, and came out on the plain near the little village of *Gaugame'la*, to the southeast of the ruins of Nineveh. Then took place the great and decisive battle of *Arbe'la*, with the Persians (page 77), October, 331 B.C.

8. The battle of *Arbela* was a marvel of heroism and generalship on the part of the victor. With a force of less than fifty thousand men Alexander met at least six times the number of well-trained troops, posted on ground admirably suited for the action of their formidable cavalry, almost equalling in numbers the whole Greek army. Alexander gained for himself, by his dispositions and conduct on this great day, a place among the foremost tacticians and heroes in all history. The phalanx forced its irresistible way through the Persian centre, moved nearer and nearer to Darius, shook his strong nerves at last, and sent him fleeing from the field of not merely a lost battle, but a ruined empire. A few days afterwards Alexander entered

Babylon, far to the south, as virtual master of the Eastern world, at the age of twenty-five.

9. After receiving the surrender of the other two capitals, *Susa* and *Persep'olis*, Alexander spent the year 330 B.C. in conquering the northern provinces of the Persian Empire, between the Caspian Sea and the Indus. In 329 he marched into *Bactria*, over the mountains now called the *Hindoo Koosh*, caught and slew

Further conquests of Alexander.



RUINS OF THE CASTLE OF DARIUS AT HAMADAN.

the traitor *Bessus*, who murdered *Darius* (page 77), and advanced even beyond the river *Jaxartes* (the *Sir* or *Sihon*). In 328 he was engaged in the conquest of *Sogdia'na*, between the *Oxus* and *Jaxartes*, the country of which the capital was *Maracanda*, the modern *Samarcand*.

10. In the spring of 327 B.C., Alexander marched through what is now *Afghanistan*, crossed the *Indus*, and defeated an Indian king, *Porus*, on the banks of the *Hyda'spes* (the *Jhelum*), in our day the battle-ground of *Chillianwallah*, where *Lord Gough* encountered the *Sikhs* in

Conquest of the Punjaub.

1849. He was thus the first European sovereign to conquer the *Punjaub*, which he restored, in honor of a gallant resistance, to his prisoner Porus. Beyond the *Hyph'asis* (the *Sutlej*) the now war-worn Macedonian soldiers declined to march, and Alexander determined to go back, by a new route, to Persia. On his way to the Indus he stormed the capital of an Indian tribe, now *Mooltan* (on the *Chenab*; taken by the English in 1849), and was himself severely wounded. In 326 he sailed in a fleet, built on the spot, down the *Indus*, into the ocean; despatched a part of the army on board the ships, under his admiral *Near'chus*, by sea coast-wise into the Persian Gulf, and marched himself with the rest through *Gedro'sia* (now *Beloochistan*), reaching Susa (east of the Tigris) early in 325.

II. During the rest which the troops took here, Alexander, many of his generals, and many thousands of his soldiers, married Asiatic women, and, with the same view of bringing Europe and Asia into one form of civilization, great numbers of Asiatics were enrolled in the victorious army, and trained in the European fashion. For the improvement of commerce, the Tigris and Euphrates were cleared of obstructions. From Susa, in the autumn of 325, Alexander visited *Ecbat'ana* (in Media), and thence proceeded to *Babylon*, which he entered again in the spring of 324. "Thence he surveyed the various nations which owned his sovereignty, and revolved in his mind the great work of breathing into this huge but inert body the living spirit of Greek civilization. In the bloom of youthful manhood, at the age of thirty-two, he paused from the fiery speed of his earlier course, and for the first time gave the nations an opportunity of offering their homage before his throne. They came from all the extremities of the earth to propitiate his anger, to celebrate his greatness, or to solicit his protection."¹

Alexander
settles in
Babylon.

¹ Dr. Arnold.

12. It was the intention of Alexander to make Babylon the capital of the empire, as the best medium of communication between east and west; and he is said to have meditated the conquests of Arabia, Carthage, Italy, and of Western Europe. For commercial and agricultural purposes he intended to explore the Caspian Sea, and to improve the irrigation of the Babylonian plain. All his plans were made vain by his sudden death of a fever at Babylon, in the summer of 323 B.C.

Death of
Alexander.

13. His wisdom as a statesman was strikingly shown in the policy which he pursued towards the conquered. He protected them from oppression; he respected their religion, and left the civil administration to their native rulers; his great principle being to alter as little as possible the internal organization of the countries subdued by his arms. In the plans of Alexander, "the union of the East and the West was to be brought about in the amalgamation of the dominant races by intermarriage, by education, and, more than all, by the ties of commerce. . . . In nothing, probably, is the superiority of his genius more brilliantly displayed than in his exemption from all national prejudice." ¹

Alexander's
policy to-
wards the
conquered.

14. Alexander the Great left no heir to his immense empire. In *Bactria* (the modern *Bokhara*), *Asia Minor*, *Armenia*, *Syria*, *Babylonia*, and above all in *Egypt*, Greek kingdoms were established as centres of science, art, and learning, from which Greek light radiated into the world around them. In Europe, besides that of Macedon, a kingdom in *Thrace*, stretching beyond the Danube, another in *Illyria*, and another in *Epirus*, were under the rule of Greek princes. The general knowledge of mankind was greatly increased by Alexander's conquests, which opened up the Eastern world fully to Europeans, and penetrated into countries, such as *Bactria*

Establish-
ment of vari-
ous Greek
kingdoms.

¹ Heeren's *Historical Researches*.

and Sogdiana, which were previously almost unknown. The sciences of geography and natural history thus received great additions, and so Asia made some return for the boon which she was receiving from Europe. To Alexander the world owed, amongst other great cities built by him or his successors, *Alexandria* in Egypt, and *Antioch* in Syria.

15. "The Greek language became the tongue of all government and literature throughout many countries where the people were not Greek by birth. It was thus at the very moment that Greece began to lose her political freedom that she made, as it were, an intellectual conquest of a large part of the world. . . . In the cities and lands which in this way became partially Hellenized, that is, imbued with Greek ideas and civilization, learning and science flourished as they had never flourished before." ¹

"Throughout Asia Minor, Syria, and Egypt the Hellenic character that was thus imparted remained in full vigor down to the time of the Mahometan conquests. . . . The early growth and progress of Christianity were aided by that diffusion of the Greek language and civilization." ²

16. Beyond the Euphrates, Grecian influences largely modified Hindoo science and philosophy and the later Persian literature. The intellectual influence of ancient Greece, poured on the Eastern world by Alexander's victories, was brought back to bear on Mediæval Europe through the Saracenic conquests. The learning and science of the Arabians, communicated at that epoch to the western parts of Europe, were "the reproduction, in an altered form, of the Greek philosophy and the Greek learning acquired by the Saracenic conquerors along with the territory of the provinces which Alexander had subjugated, nearly a thousand years before the armed disciples of Mahomet commenced their career in the East." ³

Diffusion of the Greek language and culture.

Lasting influence of Greek thought in Asia.

¹ E. A. Freeman's *General Sketch of European History*.

² Creasy, *Decisive Battles*. ³ Creasy.

II. ALEXANDER'S SUCCESSORS.

17. On the death of Alexander, in 323 B.C., a struggle of more than twenty years' duration ensued among his principal generals and their heirs—*Perdic'cas*, *Ptolemy*, *Antig'onus*, his son *Demetrius Poliorcetes*, *Cassan'der*, *Seleu'cus*, and others. At last, in 301 B.C., a decisive battle was fought at *Ipsus*, in Phrygia, between Antigonus (with his son Demetrius) and a confederacy of his rivals. The result was to distribute the provinces of Alexander's empire in the following way: To *Lysim'achus*, nearly the whole of Asia Minor; *Cassander*, Greece and Macedon; *Seleucus*, Syria and the East; *Ptolemy* had Egypt and Palestine. We can here notice only the two most important kingdoms—that of the *Ptolemies* in Egypt, and that of the *Seleu'cidae* in the East.

18. *Ptolemy I.* (surnamed *Soter*, the Preserver), really king of Egypt on Alexander's death, was the founder of a line who governed for three hundred years, until the conquest of Egypt by Rome. His administration was successful and enlightened, and he raised Alexandria to the highest place amongst commercial cities. He founded there the colony of Jews, to whom the fame of Alexandria in philosophy, literature, and politics was largely due. He was a great patron of science, art, and literature, and founded the museum¹ and library of Alexandria. The "familiar friend" of schoolboys, Euclid, flourished in his reign.

19. He was succeeded in 285 B.C. by his son *Ptolemy II.* (surnamed *Philadelphus*, brotherly), a munificent patron of science and literature, who raised to great splendor the institutions founded by his father. The library of Alexandria was enriched with ancient literary

¹ The *Museum*, or Temple of the Muses, resembled a modern university, including lecture-rooms, dining-halls, and art-galleries. In the beautiful gardens, with shady walks, statues, and fountains, the men of learning who were maintained there taught their disciples, and the place became famous throughout the civilized world as the abode of scholars, poets, and scientific men.

treasures. He established the famous lighthouse on the island of Pharos at Alexandria, one of the "seven wonders of the world," and greatly promoted commerce in the Red Sea, and the caravan trade with Arabia and India. Among the learned men who frequented his court was the Syracusan



CARAVAN CROSSING THE DESERT.

Theocritus, the inventor of pastoral poetry, who wrote some idyls in his honor.

20. He was succeeded, 247 B.C., by his son *Ptolemy III.*, surnamed *Euergetes*, or "benefactor," because he brought back from the East the statues of their gods, carried off by Camby'ses, and restored them to their temples in Egypt. The rule of the Ptolemies was mild; the civil administration left to native rulers, and the ancient religion respected all in consonance with the principles of the great Alexander. The court of *Ptolemy Euergetes* was also the resort of distinguished men of learning, such as the celebrated grammarian and poet *Callimachus*, librarian of the famous Alexandrian institution. *Ptolemy III.* died in 222 B.C., leaving the Græco-Egyptian kingdom prosperous at home and with the widest dominion abroad.

21. Under his vicious son, *Ptolemy IV.* (surnamed *Philopator*, filial), who reigned till 205 B.C., the kingdom declined; but even this *Ptolemy* was the sup-

porter of literature, and dedicated a temple to Homer as a divinity.

22. Under *Ptolemy V.* (surnamed *Ept'phanes*, illustrious), who reigned 205-181 B.C., nearly all the foreign possessions of Egypt were permanently lost to Ptolemy V., king. *Anti'ochus* of Syria and others, and Roman influence in Egypt began in the form of an alliance for her protection. Under his successors the Egyptian kingdom gradually declined, and Roman influence increased until, with the death of the famous *Cleopa'tra*, in 30 B.C., Egypt became a Roman province.

23. Under the Ptolemies *Alexandria* was the chief centre of the commerce of the world, and "the point of union for Eastern manners and tradition with Commerce and learning in Alexandria. Western civilization." They, like *Alexander the Great*, amidst their greatest undertakings, paid great regard to the spread of civilization by the furtherance of commercial intercourse and of literary and scientific research. *Alexandria* was the place of mutual re-action of the ideas of the Jew, the Egyptian, and the Greek, and there resulted a great mental activity, illustrated by men like *Euclid* the geometrician; *Apollo'nus*, the inventor of conic sections; *Hippar'chus*, the father of astronomy and of scientific geography; and *Erato'sthenes*, learned also as geographer and grammarian. What the *Pharos* of *Alexandria* was to the ships that used her harbor, that was *Alexandria* herself, with her schools of learning, — a guiding light to a great part of the civilized world.

24. Under the Ptolemies the Hebrew Scriptures were translated into Greek (the *Septuagint* version, or version of "the Seventy") by learned Jews; the great Homeric poems, the "*Iliad*" and the "*Odyssey*," were critically edited by the celebrated grammarians *Zeno'dotus*, his pupil *Aristoph'anes*, and the greatest critic of antiquity, *Aristar'chus*, whose edition of Homer has been the basis of the text to the present day. The Septuagint: the Homeric poems.

25. The *Syrian* monarchy of the *Seleucidæ* began in 312 B.C. with *Seleucus I.* (surnamed *Nicator*), one of Alexander's generals, and under him was extended over much of Asia Minor, including the whole of Syria from the Mediterranean to the Euphrates, and the territory eastwards from the Euphrates to the banks of the Oxus and the Indus. Seleucus I. was an able and energetic monarch, and sedulously carried out the plans of Alexander the Great. He died in 280 B.C., having founded the city of *Antioch* in Syria as the capital of the kingdom. His successors, the dynasty known as the *Seleucidæ* (or "descendants of Seleucus"), ruled for about two centuries. The most notable of these monarchs were named Antiochus.

26. The third of the name, *Antiochus the Great* (223 to 187 B.C.), was the monarch at whose court Hannibal, the great Carthaginian, took refuge. Antiochus invaded Greece in 192 B.C., and there the Romans defeated him both by land and sea, and compelled him to yield a large part of his dominions in Asia Minor. Much of the eastern territory had been lost before this time, as well as Phœnicia, Palestine, and Western Syria, conquered by Ptolemy Philopator, king of Egypt.

27. *Antiochus Epiphanes* (175-164 B.C.) was the king who oppressed the Jews (page 60) to introduce the worship of the Greek divinities. Against him the brave Maccabees rose in rebellion. The Syrian kingdom ended in 65 B.C., conquered by the Romans under Pompey.

III. LATER HISTORY OF MACEDON AND GREECE.

28. The last period in the history of Greece presents us with long wars amongst different successors of Alexander for the sovereignty of the Greek states, and factions and intrigue rife in and between the different communities. From time to time

Character of
Last Period
of Greek his-
tory.

great and patriotic men arise, making a struggle glorious but vain for the restoration of political freedom and the spirit of the olden time. We find "leagues" and confederations formed in order to resist the coming doom of political extinction. We have Greece, last of all, brought into contact with the guile and power of Rome, her great successor in the world's history, and absorbed into her growing empire.

29. A great effort to free Greece from the Macedonian supremacy was headed by Athens in 323 B.C. The Lamian war. The renowned Athenian orators *Demos'thenes* and *Hyperides* were its political heroes, opposed by *Phocion*, a man of pure character, but who despaired of a successful rising against *Antipater*, ruler of Macedonia before and after Alexander the Great's death. Athens was joined by most of the states in Central and Northern Greece; and the war derives its name from *La'mia* in Thessaly, where Antipater, after being defeated by the confederates, was besieged for some months. The war ended in 322 B.C., by Antipater's complete victory at the battle of *Crannon* in Thessaly. *Demosthenes* ended his life by poison in the same year; *Hyperides* was killed by Antipater's orders; *Phocion* died by the hemlock at Athens, in 317 B.C., on a charge of treason.

30. The distinguished *Demetrius Poliorcetes* ("besieger of cities") was king of Macedonia from 294 to 287 B.C. Demetrius Poliorcetes. His life was passed in fighting with varied success, and he was driven from the throne at last by a combination of enemies, including the famous *Pyrrhus*, king of Epirus. Demetrius was a man of wonderful abilities and resources, deriving his surname from the enormous machines which he constructed for the siege of Rhodes, one of his warlike enterprises. He freed Athens for a time from Macedonian domination before he became ruler of Macedon.

31. A famous personage was *Pyrrhus*, the warlike king of Epirus, the territory in the northwest of Greece, inhabited by descendants of the old Pelasgians and Illyrians. The first king of the whole country was Alexander, the brother of Olympias, mother of Alexander the Great. He ruled from 336 to 326 B.C. Pyrrhus (295 to 272 B.C.) is renowned as the greatest warrior of his age. His career resembles that of Charles XII. of Sweden in its activity and ambitious character, and in its failure to leave any enduring result.

32. Pyrrhus "aimed at doing in the Western world what Alexander the Great did in the East; but while Alexander's work outlived him, Pyrrhus witnessed the wreck of all his plans." He aimed at foreign conquest as a means of establishing his supremacy over Greece itself. And after being victorious over the Romans he should then possess Sicily, thence capture the dominion of the Carthaginians in Africa, return to Epirus with an irresistible force of subject-allies, expel Antigonus from Thessaly and Bœotia, and, making himself master of Macedonia, reign over Greece and the world, as became the kinsman of Alexander and the descendant (as he claimed to be) of Achilles.

33. This brilliant and popular prince fought with great bravery at the decisive battle of Ipsus, in 301 B.C. He had been driven by his subjects from Epirus, but, assisted with a fleet and army by Ptolemy I. of Egypt, returned thither and began his actual reign in 295 B.C. His first efforts were turned against Macedonia; but, after much fighting, he lost his hold there, in 286 B.C. It was in 280 B.C. that he began his great enterprise by crossing over into Italy, to aid the Tarentines against the Romans. In his first campaign he defeated the Romans in the battle of *Heraclea* in Luca'nia. His skill was aided by a force of armored elephants, and by the Macedonian formation of the phalanx, both novelties to the Romans. In the second cam-

paign (279 B.C.) Pyrrhus gained a second dearly bought victory over the Romans at *As'culum*, in Apu'lia, yet with no decisive result; in 278 he crossed into Sicily, to help the Greeks there against the Carthaginians.

34. At first he was very successful and defeated the Carthaginians, taking the town of *Eryx*; but he failed in other operations, and returned to Italy in 276, again to assist the Tarentines against the Romans. In 275 his career in Italy was closed by a great defeat, inflicted by the Romans at the battle of *Beneventum*, in Samnium, and Pyrrhus returned to Epirus with the remnant of his army. In 273 he invaded Macedonia with such success as to become king, and his restless spirit then drove him to war in Peloponnesus. He was repulsed in an attack on Sparta, and, after entering the city of *Argos* to assist one of its factions, was knocked from his horse by a heavy tile, hurled from a house-top by a woman's hand, and killed by the enemy's soldiers. Thus died Pyrrhus, in the forty-sixth year of his age, and the twenty-third of his reign, — a man of the highest military skill, capable of great enterprises, but without the steady resolution and the practical wisdom to bring them to a successful issue.

Repulses and
death of
Pyrrhus.

35. The Gauls invaded Greece in 280 B.C. After penetrating through Macedonia and Thessaly they were defeated under their leader *Brennus* (name-
sake of the captor of Rome a century earlier), near Delphi in Phocis. Some of the Gauls in this irruption made their way into Asia Minor, and ultimately gave their name to the province *Galatia*, adopting the Greek customs and religion, but keeping their own language.

Gallic invasion
of Greece.

36. In 284 B.C. *Æto'lia*, a large territory in the west of Central Greece — many of the tribes of which were barbarians (*i.e.*, did not speak Greek) at the time of the Peloponnesian war — formed against the Macedonian monarchy a powerful league, which included Acar-

The Ætolian
League.

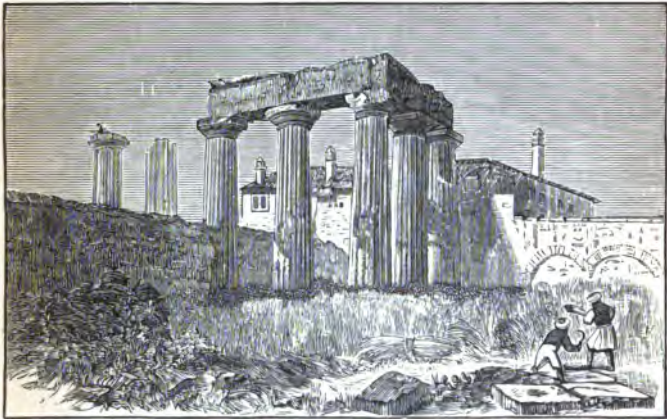
na'nia, Locris, and part of Thessaly, and had many allies in Peloponnesus. The object of such federal unions was the restoration and maintenance of Greek independence, the control of questions of peace and war being left to certain high officials and a committee appointed by the different states. They served for a time against Macedonia, but all succumbed at last to the power of Rome. Most of Greece was included in one or other of these confederacies, while *Macedonia* in the north was ever striving to recover and to maintain her influence, and *Sparta* in the south kept her usual position of sullen isolation.

37. The *Achæan League* was founded, in its new form, in 280 B.C., consisting of the towns in Achæa, and afterwards including Sic'yon, Corinth, Athens, and many other Greek cities, so that it became the chief political power in Greece. In 245 B.C. *Ara'tus* (sometimes called the "last of the Greeks") became head of the league, and much extended its influence by skilful diplomacy. *Philopæ'men*, an Arcadian, another distinguished man of this period, general of the league in 208 B.C., and again in 201 and 192, was successful in battle against the Spartans when they assailed the League, and in 188 B.C. took Sparta, levelled the fortifications, and replaced the institutions of Lycurgus by the Achæan laws. He died in 182 B.C., a great man worthy of a better age and fate, having been taken in battle by the revolted Messenians, and poisoned in prison.

38. In 244 B.C. *Agis IV.*, one of the associate kings of Sparta, tried to reform the state by a revival of the decayed institutions of Lycurgus, Sparta having fallen into luxury and vice. His colleague, *Leon'idas II.*, assassinated him by command of the Ephors, to please the corrupt Spartan aristocracy. *Cle'd'menes III.*, king of Sparta from 236–222 B.C., was a Spartan of the olden type, and strove with great energy and temporary success to regenerate his country. He was successful in

Attempted
revival of
Spartan glory.

war against the Achæan League, and in 226 B.C. at home overthrew the Ephors, and restored the ancient constitution on a wider basis by admitting to Spartan citizenship many *Periæci*, while he enforced the regulations of Lycurgus bearing on simplicity of life and manners. The allied Achæan League and Macedonians completely defeated him at the battle of *Sella'sia*, in Laconia, 222 B.C. He fled to Egypt, and died there by his own hand, in 220. With him the day



REMAINS OF ANCIENT TEMPLE AT CORINTH.

of Sparta ended as a free state, and she sank into insignificance, forced at last into the Achæan League, in 188 B.C., by Philopœ'men.

39. *Macedon* was brought into collision with the growing power of republican Rome during the reign of King *Philip V.*, 220-178 B.C. He was totally defeated by the Roman general *Flamini'nus* at the battle of *Cynosceph'ala*, in Thessaly, in 197 B.C. In the following year, by authority of Rome, Greece was declared free and independent by a herald at the Isthmian Games at Corinth. The power of *Macedon* thus virtually came to an

**Macedon a
Roman
province.**

end, but this proclamation really transferred the Greeks from the supremacy of Macedon to that of Rome, and henceforward Rome constantly interfered in Greek affairs. Domestic faction helped Roman intrigues, and the battle of *Pydna* (in Macedonia), gained by the Romans in 168 B.C. over *Per'seus*, the last king of Macedon, formally ended the dominion established by Philip II., nearly two centuries before. Macedonia was made a Roman province in 147 B.C.

40. The *Achæan League* had gradually languished, and in 150 B.C. war with Rome began, as a last effort on behalf of Greece. It ended in the defeat of the forces of the League by the Roman general *Mum'mius*, and the capture of *Corinth* (146 B.C.), which was plundered, and burned to the ground; the Achæan League was formally dissolved, and Greece was made into the Roman province *Achaia*, in 146 B.C. The city of Athens was allowed to retain a kind of freedom, and she became, along with Alexandria, an university town of the civilized world, in which students of art, philosophy, and literature found the best models, the best instruction, and the highest inspirations.

Greece a
Roman
province.

IV. HISTORY OF THE GREEK COLONIES.

41. By the peace of *Antal'cidas*, in 387 B.C., the Greek cities in Asia Minor which were ceded to Persia on the fall of the Persian Empire were incorporated with Alexander's, and followed various fortunes. Cyprus and much of the south coast of Asia Minor came under the Ptolemies of Egypt; nearly all the west coast was governed by the *Seleu'cidæ* of the Syrian kingdom; the coast opposite to Lesbos became, in 280 B.C., the independent kingdom of *Per'gamus*, lasting till 133 B.C., when its king, *At'talus III.*, bequeathed his territory to the Romans.

42. *Pergamus* was a splendid city, with a library and a literature rivalling those of Alexandria, and noted for the invention of parchment as a writing material. *Smyrna* is remarkable as the only great city on the west coast of Asia Minor which has survived to the present day, the chief commercial town of that quarter of the Mediterranean. It has a splendid harbor, and kept

Cities in Asia
Minor.

its great prosperity through the Roman times. It is famous also as one of the "seven churches of Asia," addressed by *St. John* in the *Apocalypse*, and as the scene of the martyrdom of *Polycarp*, its bishop. — *Ephesus*, chief of the Ionian cities, was celebrated for its temple of *Artemis* (*Diana*), built in the sixth century B.C., and burnt down by the incendiary *Herostratus* on the night on which Alexander the Great was born, 356 B.C. It was splendidly rebuilt, and was the chief ornament of the magnificent city, of which many ruins are still visible. *Ephesus* flourished, and became under the Romans the capital of the province of Asia, and the greatest city of Asia Minor, associated with early Christianity



THE CASTLE AND PORT OF SMYRNA.

and *St. Paul*. *Halicarnassus*, the Dorian city in *Ca'ria*, was taken by Alexander the Great and destroyed, in 334 B.C. It had a world-wide reputation through its *Mausoleum* (the origin of the name of splendid tombs), the edifice erected by Queen *Artemisia II.* (352–350 B.C.) in honor of her husband *Mausolus*.

43. The island of *Rhodes* early became a great maritime state, and founded many important colonies in Sicily, Southern Italy, and elsewhere. The city of *Rhodus* (*Rhodes*) was built in 408 B.C., and the island, after subjection both to Sparta and to Athens, became an independent republic in 355. After Alexander's death *Rhodes* was in alliance with the Greek kingdom in Egypt (the

Island of
Rhodes.

Ptolemies), the city acquiring great fame by its successful resistance (in 305 B.C.) to Demetrius Poliorcetes (page 141). The famous *Colossus* (one of the "seven wonders") was erected at the mouth of the harbor, but not with its legs extended across, as commonly supposed. It was a huge bronze statue of the *Sun-god*, one hundred and five feet in height, and remained there for fifty-six years, being overthrown and shattered by an earthquake in 224 B.C. Rhodes remained a great commercial power till the time of the Roman emperors, but the city was ruined by an earthquake in 155 A.D.

44. In Italy *Tarentum*, founded in 708 B.C. by Lacedæmonian settlers, became the greatest city of *Magna Græcia*, and had a large commerce, navy, and army. The luxurious citizens sought aid from Greece against Italian foes. They were helped for a time by Pyrrhus, but after his defeat the city was taken by the Romans, 272 B.C., and its prosperity departed after the second Punic war, in which it revolted to Hannibal, being retaken by Rome in 207. *Crotóna* was a powerful commercial city, famous for the philosophy of *Pythagoras*, and, in a different way, for the greatest athlete of Grecian history, *Milo*, a man of prodigious strength and activity, six times victorious in wrestling at the *Olympian*, and as often at the *Pythian* games. It destroyed the luxurious *Sybaris* in 510 B.C., and sank itself in its wars with Syracuse and with Pyrrhus. *Thurii*, a powerful Greek city in the same quarter, near Sybaris, was founded in 443 B.C. by the remains of the Sybarites and by colonists from all Greece, especially from Athens, and the historian Herodotus. In the third century B.C. it fell under the power of Rome.

45. In Sicily, the Doric city of *Agrigentum* was very wealthy and populous, till its destruction by the Carthaginians in 405 B.C. The celebrated *Phalaris* was "tyrant" here in the sixth century B.C. — the despot having a brazen bull, in which he roasted his victims alive. Syracuse, the great historical city of Sicily, was founded in 734 B.C. by a colony of Corinthians and other Dorians. It had two fine harbors, and became a very large flourishing city. In 485 B.C., after contests between the aristocratic and democratic parties, Syracuse came under the sovereignty of *Gelon*, who greatly increased its power. In 480 (the year of *Thermopylae* and *Salamis*) he gained his great victory over the Carthaginians, who had invaded Sicily with an immense force, which was almost destroyed. The career of Syracuse was thus assured, but the excellent Gelon died soon afterwards, in 478 B.C. He was succeeded by his brother, the famous *Hiero I.*, who reigned till 467, under whom Syracuse rose to her greatest prosperity, his chief exploit being a naval victory over the Etruscan fleet near

Cities in
Sicily.

Cuma, in 474 B.C. He was a great patron of literature, and honored at his court the poets *Æschylus* and *Pindar*, the latter of whom has celebrated in his odes the victories won by the chariots of the Syracusan king at the Olympian contests. Hiero's brother *Thrasybulus*, who succeeded, was driven out by the Syracusans for his tyranny, and a democracy followed for about sixty years. The great siege by the Athenians (p. 124) ended in the triumph of Syracuse, in 413 B.C. From 405 *Dionysius* (the *Elder*) reigned till 367 as absolute ruler.

46. After conquering several Sicilian cities, Dionysius turned his arms, in 397 B.C., against the old enemy of Sicily, the great Carthage. In 395 his fleet was beaten, and he was besieged in Syracuse, but he drove the enemy off and destroyed their fleet, after a plague had reduced their strength. In 392 peace was made, and for twenty-five years Dionysius, till his death in 367 B.C., ruled Syracuse as the most powerful of Greek states in that quarter, her fleets ruling the seas to east and west of Italy. Though a bad despot, he promoted literature and the arts, and erected at Syracuse many fine temples and other buildings.

47 His son, *Dionysius II.* (the *Younger*), reigned at Syracuse from 367 to 356 B.C., and, after losing and recovering his power, again from 346 to 343. He was weak and dissolute, but a friend of *Plato* and other teachers. He was driven out by *Timooleon*, sent from Corinth, the mother country, with an expedition to relieve Sicily from her internal dissension and dread of Carthage.

48. In 343 B.C. Syracuse thus became again a republic, and in 339 a Carthaginian army of eighty thousand men landed from Africa at Lilybæum, but was defeated by Timoleon with a force of one-sixth of that number. This brilliant victory saved Sicily, and Timoleon then expelled nearly all the "tyrants" from the Greek cities in the island, and established democracies in their stead. He ruled as virtual head of Syracuse and these other republics till 337, when he died, greatly regretted by the people. In 317 B.C. a wealthy Syracusan, *Agathocles*, put down the democracy by force and treachery, backed by money, and became master of Syracuse and much of Sicily. He was a brilliant adventurer, who succeeded against the Carthaginians, defeating their troops in Africa, and reigning till 289 B.C.

49. In 270 B.C., after a factious democracy, *Hiero II.*, a descendant of Gelon, chosen king, reigned long with great advantage to his country. In 263 B.C. he made a treaty with Rome, and remained for nearly fifty years her faithful ally, being master of Southeast Sicily, which prospered in peace. Hiero helped the Romans after their disasters of the second Punic war, and died, aged

Dionysius I.,
king of
Syracuse.

Dionysius
II., king.

Timoleon,
ruler.

Hiero II.,
king.

ninety-two, in 216 B.C., with the reputation of a wise and good ruler. With him ended the prosperity and the freedom of Syracuse.

50. His foolish grandson, *Hieron'ymus*, joined Carthage against Rome, and the city of Syracuse was taken after the famous siege of two years' duration by the Romans under *Marcellus*, 212 B.C. It was on this occasion that *Archimedes*, the most famous of ancient mathematicians, exerted his inventive mechanical genius in defence of his native city. Syracuse then became a town of the Roman province of Sicily, and with her fall ends the history of Greek independence in the Central Mediterranean.

CHAPTER VI.

GRECIAN CIVILIZATION.

1. ALTHOUGH the history of the Greeks as a leading people is brief, compared with that of many other nations, for its grand period lasted only for the century and a half between the battle of Marathon, 490 B.C., and the subjugation of Greece by Philip of Macedon, 338 B.C., the lesson of it is instructive and enduring. Greece gave to the world the first example of a democracy.

2. In Oriental empires we find only a master and his subjects : in the Greek commonwealths the people decided and acted for themselves, and were politically responsible to no other authority for the consequences of their actions. This condition of freedom, together with that special genius inborn in the Greeks, had all to do with the expansion of the human mind and with the progress made in all the arts of civilization.

3. That genius — the Greek Spirit — belonged to the best specimens of the race — the Athenians and the Ionians in general; though the Spartans, in their courage, military ardor, and resolve to be free from outward domination, claim a high place in the Hellenic world. One sees in Greek life and Greek religion two great

Part played
in history
by Greece.

Greece con-
trasted with
Eastern
empires.

The Greek
spirit.

features — the worship of the Beautiful and the worship of the Human. The Greek mind looked at the world only on its side of beauty; called the universe *Kosmos*, i.e., *divine order or regularity*. “Man’s powers were given to producing works of the imagination. In the inspiration of the Greeks, the arts became religion, and religion ended in the arts.” As to the *worship of Humanity*, “the Greek had strong human feelings and sympathies. He threw his own self into nature — humanized it — gave a human feeling to clouds, forests, rivers, seas; worshipped human power, human beauty, human life. In his conception of a god, he realized a beautiful human being, possessing the intelligence which informs and shines through beauty. He thus moulded into the shape of gods the visions of earth, and made a glorious human being into his divinity. Light, under the conditions of humanity, — “the sun in human limbs arrayed,” — this was the central object of Greek worship. The Hindoo worshipped God as *power*; the Egyptian as *life*; the Greek as *physical and intellectual beauty*.”

4. Thus, with a mind at once observant and creative, from the watching of nature the imaginative Greek developed his mythology, turning natural effects and phenomena into the persons and action of the deities concerning whom the poets devised so many graceful and ingenious fictions.

Sources of
Greek myth-
ology.

5. The Greeks were especially distinguished also by a national pride in the unity of the Hellenic race, as shown in a common language, a common religion, and a special character, superior to that which belonged to other nations, whom they regarded as “barbarian,” or non-Hellenic. The grievous faults which their history shows them to have possessed were connected in a great measure with the excitability of their nature. They were very fond of power, and unscrupulous as to the means of obtaining it; their political jealousy gave rise to

Grecian
character-
istics.

sedition and domestic warfare, especially in the minor states, involving unjust proscriptions and bloody revolutions, and brought about the great contest of the Peloponnesian War, which had effects so disastrous to the nation. They were often cruel, and had little regard for truth when any end was to be served by its violation. What they felt and did themselves they attributed also as feelings and actions to the deities whom they worshipped, and, having no high spiritual standard of moral goodness, they degenerated, with the loss of political freedom, into a race of quick-witted, supple, and sensual slaves. The qualities which prevented the Greeks, with all their patriotism, courage, and talents, from becoming the masters of the world, which the Romans became, were the fickleness and restlessness, and the want of patient and steady resolution, so often found in the artistic nature,

6. The gods were to the Greeks individuals — not abstractions, nor allegories, nor symbols. The earlier divinities of Greece clearly represent natural powers. We find *Ou'ranos* (Greek for heaven), *Gē* or *Gaia* (the earth), *Oke'anos* (ocean), *He'lios* (the sun), *Selē'nē* (the moon), *Cronos* (time). Ouranos and Gaia bore a family of gigantic sons and daughters called *Ti'tans*, who were overthrown by the gods of whom *Zeus* was the chief — this "*War of the gods*," as if to represent the victory of reason and intelligence over the rude forces of nature.

7. *Zeus* (Jupiter), the head of the new divinities (the Olympic gods), embodies a spiritual meaning, retaining, however, natural elements, and having a fixed relation to the powers of nature. *Zeus* has his lightning and clouds. *Hera*, wife of *Zeus*, is goddess of maternity (in nature). *Zeus* is also the political god, the protector of morals and of hospitality. *Posei'don* has the wildness of the sea; and is the reputed producer of the horse — from the white-crested waves that race on the main. *Hades*, the god of the lower world, abode of the shades or disembodied spirits, was brother of *Zeus* and *Poseidon* — all three being children of *Kronos* and *Rhea*, or *Cy'bele* (the "Great Mother").

8. Other chief deities were *A'res*, god of war; *Apollo* (*Phæbus*), god of prophecy, music, and later identified with the *Sun-god* (*Helios*). The worship of *Apollo* was the chief worship of the Greeks, as the god of poetry, light, and intellectual

power. He was the oracle of truth, and god of prophecy, of the song and the dance, showing in man a free and joyous soul. In Greek art, Apollo appears in the perfection of manly beauty, as in the famous statue the "*Apollo Belvedere*" in the Vatican Palace. *Ar'temis* is the great maiden-goddess, protectress of the young, devoted to the chase; also, as twin-sister of Apollo, identified with the moon. *Her'mes* was ambassador of the gods, and is represented as patron of eloquence, prudence, shrewdness, and as promoter of intercourse, commerce, and wealth. *Athe'na*, the great goddess of Athens, and a maiden, was the embodiment of power and wisdom, the patroness of political communities, and of the arts that support the state, such as agriculture, weaving, etc.; the maintainer of law and order. *Deme'ter* was goddess of the earth and its fruits. *Aphrodi'te*, goddess of love and beauty, was especially worshipped in the island of Cyprus.



APOLLO.

Hephas'tus, god of fire, was the inventor and patron of artistic works in the metals. *Diony'sos*, the youthful and handsome god of wine, was the patron of the tragic drama, which in Greece arose out of the choruses sung at his festivals.

9. There were the *nine Muses*, the *three Graces*, and an endless variety of *Nymphs* of the sea, the forests, and the streams and fountains, with monsters hideous and fearful. Also *Hes'tia*, goddess of the domestic hearth, whose sacred fire burned on an altar in the *Prytane'um* (the *town-hall*), kept constantly alight, or, if extinguished, rekindled only by the burning-glass or by friction, in the primitive way. She was a maiden, the guardian deity of hearth and home, and at her altar in the inner part of every house was the shelter and safety for strangers, fugitives, and offending slaves.

10. The deities had temples in their honor, with the statue of the particular god or goddess on a pedestal within a central holy chamber, or shrine. In front of the statue was the altar, for the presentation of free-will offerings, consisting of the fruits of the earth, or of the burnt sacrifice of animals devoted to its worship. Such offerings were also made to appease the anger of the

Minor deities.

Worship of the deities.

deity, or in fulfilment of a vow, or at an oracle's command, or for success in any enterprise. Sprinkling of salted meal and pouring-out (libation) of wine accompanied the sacrifice, at which the priest wore a wreath made of the foliage of a tree consecrated to the special deity worshipped. Dances, sacred hymns, and invocations were also used where appropriate.

11. Greek superstition sought, through soothsayers, the knowledge of the will and purpose of the gods, by observation of the flight and song of birds, and mainly by inspection of the healthy or disordered state of the inward parts of animals that had been slain in sacrifices.

12. A great feature in Greek history is the belief in the revelation of the will of gods by *oracles*, or divine utterances, delivered at places where special gods might be consulted through the priests attached to the spot. The great oracles of Greece were those of *Apollo* at *Delphi*, in Phocis, and of *Zeus* at *Dodona*, in Epirus. *Delphi* was on the southern slope of Mount *Parnassus*, near to the spot where, from between two peaked cliffs, the limpid spring of *Casta'lia* issued. The temple of *Apollo* was resorted to by envoys, or private individuals anxious to learn futurity, and bringing offerings as a fee for knowledge given. The process of divination was as follows:—

13. The priestess of the oracle (called *Pyth'ia*, from *Pytho*, ancient name of *Delphi*) sat on a tripod, over a fissure in the ground at the centre of the temple. An intoxicating gas issued from the opening, and caused the priestess, when she breathed it, to rave in dark sayings, which the attendant priests wrote down in verse, and furnished, as *Apollo's* revelation, to the consulter. This doubtful meaning has become proverbial in Grecian history. The responses of *Dodona* were founded on the rustling sounds of the wind among the foliage of holy trees.

14. The famous "*Eleusinian Mysteries*" were celebrated at *Eleu'sis*, in *Attica*, in honor of the goddess *Deme'ter*. They were of solemn import, with a secret, awe-inspiring ceremonial, at which mysterious doctrines were taught by priests to the initiated, including an immortal life for the soul of man. The *Dionys'ia* at *Athens* was the great spring festival of *Dionysos*, resorted to from every quarter of the Greek world. The whole city was given up to crowds, processions, and masquerades, with gay and noisy revelry of wine and music. Our interest in these proceedings comes from the fact that at this festival there were performed, in competition for prizes, in the great theatre of *Dionysos*, those tragedies and comedies of which we have such splendid specimens in the extant *Attic* literature. The *Pana-*

Auguries.

Oracles.

Process of divination.

Greek festivals.

thena'a was another famous festival at Athens, in honor of *Athe'nē-Polias*, guardian of the state. In this imposing pageant Athenian maidens bore a sacred gold-embroidered garment (the *Peplus*, woven by them for the goddess).

15. Special features of Greek life were the four national assemblies from every part of the Hellenic world, known as the *Olympic*, *Pythian*, *Nemean*, and *Isthmian* Games: great religious festivals, at which the Hellenes met in a common worship and amusement. The *Olympic Festival* was celebrated in honor of *Zeus*, at the plain of Olympia, in Elis, every four years. Greek chronology (p. 107) begins in 776 B.C., the year in which a man of Elis, named *Coræ'bus*, gained the victory in the foot-race at these games. The *Pythian Festival* was in *Apollo's* honor, near Delphi, in the third year of each Olympiad. The *Nemean*, in honor of *Zeus*, was held every second year, in the valley of *Nēmea*, in Ar'golis; and the *Isthmian*, in honor of *Poseidon*, every second year, at the Isthmus of Corinth. Prizes were given to the victors in running, leaping, wrestling, boxing, and chariot-racing, and (in the *Pythian*, *Nemean*, and *Isthmian*) for music and poetry. The prize was a wreath, placed on the victor's head, and made of the special sacred plant or tree of the god — at the *Olympian* games, of olive; at the *Pythian*, bay; at the *Nemean*, parsley; at the *Isthmian*, pine. The honor of this wreath brought fame to the victor's native city, and renown, through sculptor and poet, to himself.

The Greek games.

16. Apart from the athletics of the occasion, these great meetings did for Greece what, in the modern world, is done by the art exhibition, the scientific congress, the publisher, and the platform. Works of the chisel and the brush were shown, ideas exchanged, theories discussed, poems recited, and philosophers heard. The people met in one grand intellectual, social, artistic, and gymnastic assembly, which had great uses in fostering a common national pride, a sound physical training, intellectual vigor and emulation, and a healthy desire for success in every kind of competition, where the reward consisted chiefly in the high opinions won from fellow-men.

Their effect on Greece.

17. The literature of Greece is the chief treasure which has come down to us from ancient times, apart from the Hebrew writings of the Old Testament, and from the New Testament Books. In original power, richness, beauty, force, it far surpasses that of Rome, to whose writers, indeed, their Greek predecessors served, in some styles, as incomparable models. The literature of *Egypt*, *Assyria*, *Babylonia*, and *Phœnicia* has all but perished; — the *Zend-Avesta* of Persia has little merit; the Hindoo books called *Vedas*, Sanskrit, lack general interest. The Sanskrit epic

Character of Greek and Eastern literature.

poems called the *Rāmāyana* and the *Mahābhārata* have beautiful and striking episodes: the lyric and proverbial poetry of the ancient Hindoos show much true, tender sentiment, some beautiful descriptions of nature, and some depth of wisdom. While the Hindoo drama has merit, it is not to be named with the productions of modern Europe or ancient Greece. The literary products of the Hindoo mind differ, not merely in form and degree, but in kind and essence, from those consummate works to which the Hellenic intellect gave birth.

18. The Greeks were the first people who gave their minds to thinking out a subject on a systematic plan. Greek taste gave to Greek thought that form and finish in expression which the best moderns can rarely attain to, and can never hope to surpass. What they did, for example, in history, logic, and ethics, forms the foundation still for modern treatment of those topics. The language — wondrous for beauty, wealth, precision, power, and grace — which the Hellenic genius moulded into the finest instrument of human utterance that the world has ever known, enabled this most creative and original of nations to give to its conceptions the fittest garb of literary art.

19. The two great Homeric poems — the "*Iliad*" and the "*Odyssey*" — are, of European literature, the first in time, and of all literature the highest in merit, among compositions in that style. They were productions of Greek intellect, from 800 or 900 B.C., rendered orally in public recitation, and first written, in their present form, under Pisis'tratus, at Athens, in the sixth century B.C. They are in Ionian Greek, with a slight mixture of Æolic, as spoken and written about 600 B.C. In Greece these writings, the foundation of poetical literature, were taught in every school; and, since, they have been, in their full, fresh beauty, stores of poetic imagery, models of epic art. Another school of epic poetry began with *Hesiod*, born at *Ascra*, in Bœotia, about 750 B.C. His poem, "*Works and Days*," is a didactic, homely composition, dealing with daily life, religious lore, and moral precepts, — in striking contrast to the Homeric themes of gods and heroes, lit up with all the splendor of imaginative power.

20. New styles of poetry were born (700 to 500 B.C.) as the Hellenic world passed from the monarchical times of epic poetry to the democracies or oligarchies. The verse called *Elegy* expressed the poet's views on home and foreign politics, or social life, or gave his feelings vent in joy or grief for what was passing around him. Its chief exponents were the Ionian *Tyrtæus* (at Sparta about 680 B.C.), urging the Spartans, in lays of which some parts remain, to war against her foemen of *Messe'nē*; *Mimnermus*, of *Smyrna* (630-600

Greek
thought and
the Greek
tongue.

Epic poetry.

Elegiac
poetry.

B.C.), a poet of the doleful side; *Solon*, the great Athenian (640-560 B.C.), who wrote poetry, sportive and serious, both before and after his grand political achievement; *Theognis*, of *Megara* (540 B.C.), a writer of political and festive verse; and *Simonides*, of *Ceos*, at Athens and at Syracuse (with Hiero I.), 520 to 470 B.C. He wrote the elegy on those who fell at Marathon, and the epigrams upon the tomb of the Spartans at Thermopylæ, and was renowned for sweetness and finished style. Most of the elegiac, lyric, and iambic poetry of old Greece was destroyed with the great library at Alexandria in the seventh century A.D.

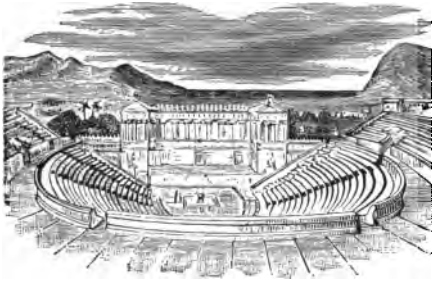
21. Iambic verse was used for satirical poems, and those of weightier and sharper thought than elegy. In this style *Archilochus*, of *Páro* (about 710-680 B.C.), was noted for bitter and strong invective; *Solon* employed it in political discussion. Iambic verse.

22. The lyric poetry of old Greece — the verse expressing human passion, and invariably sung to the music of the lyre — was one of the greatest glories of her literary art, and its almost total loss is greatly to be lamented in the history of letters. In this verse the chief singers were *Alcman*, *Sappho*, *Alcæus*, *Anacreon*, *Simonides* of *Ceos*, and *Pindar* — all, save the last, known to us only in mere fragments or by Roman imitations. Of these, *Alcman* of *Sparta* (about 660 B.C.) wrote hymns and love-songs, marriage odes, and verse for festival processions; *Sappho* of *Lesbos* (about 600 B.C.) has given her name to the stanza (*Sapphic*) in the odes of Horace, and has the highest fame for passion, energy, and music in her poetry; *Alcæus* of *Mitylène* (in *Lesbos*, 610 to 580 B.C.) gave name to the well-known *Alcæic* stanza of Horace's odes, and wrote on war, love, drinking, politics, and gods, with free and graceful gayety and force; *Anacreon* of *Teos* (on the Ionian coast of Asia Minor) lived about 520 B.C., and wrote with easy grace and sweetness on love and wine and music; *Simonides* of *Ceos* (mentioned above for elegiac verse) was very popular in lyric strains for hymns and dirges, and odes on victors in the games. Lyric poetry.

23. One portion of *Pindar's* poems (about 520 to 440 B.C.) is fairly complete, to wit: the *Epini'cia*, or triumphal odes written for victors in the *Olympian*, *Pythian*, *Nemean*, and *Isthmian* games. He was born near Thebes, trained for his art at Athens, accepted by all Greece as a national writer of the lyric school, and his memory was particularly honored by Alexander the Great. Pindar.

24. The Greek drama was a very high expression of Attic literary genius. The plays, very different from ours, were exhibited in immense structures open to the air, and in the daytime; and at Athens the expense of the performance was borne by some wealthy man. It was the worship of *Dionysos* that gave rise The Greek drama.

both to tragedy and comedy. From the hymns sung in chorus at his festivals arose the "drama," or "poetry of action," when the leader assumed the character of Dionysos, and described with gestures some



GREEK THEATRE — RESTORED.

exploit of the god, or enacted the part of any person engaged in the adventure which his words described. The exclamations and remarks of the chorus would, with the leader's utterances, form dialogues, and here we have the germ of a play. *Thespis*, the father of Greek tragedy, at a festival, 535 B.C., introduced

an independent actor, with whom the leader held a dialogue during the pauses of the choral song.

25. *Phry'nichus* (about 510 to 480 B.C.) is regarded by many as the real inventor of tragedy, from his improvement in the character of the subjects. Instead of the stories, often ludicrous, about Dionysos, he selected as his theme some story of the heroic age of Greece, or some recent event. The introduction by the great poet *Æschylus* (born 525 B.C.) of a second actor, making the dialogue now independent of the chorus, gave its lasting form to the dramatic art. Action could now be represented in completeness before the eye, accompanied by speech, and this is the *drama* as it has been in Europe ever since the age of Pericles in Greece. The works of *Thespis* and of *Phry'nichus* are lost, and the grand Greek tragedy survives in a few of the (probably) best plays of its chief authors, *Æschylus*, *Soph'ocles* (born 495 B.C.), and *Eurip'ides* (born 480 B.C.). In the respective styles of their dramas, *Æschylus* has grandeur, *Sophocles* grace, and *Euripides* subtlety and pathos. The word *tragedy* means *goat-song*, as connected with the offering of a goat (an animal injurious to vines) to Dionysos before the singing of the choral hymn.

26. Greek comedy (*village-song*, from the hymn sung and jokes made at the rustic festivals of Dionysos) sprang out of the same worship of the god of wine as tragedy. The comic drama began earlier, and was longer in developing, than the tragic. The farces of *Susarion* of *Meg'ara* were introduced into Attica about 580 B.C., but the first great writer in Athenian comedy is *Crati'nus* (454

Greek
tragedy.

Greek
comedy.

B.C.), who used that style of drama as a means of personal satire, and for the censure of political shortcomings. He was followed by *Eu'polis* (about 430 B.C.), who is elegant in style and bitter in satire. Their works are lost, but we have the means of judging of the Attic comedy in the eleven extant plays of one of its greatest authors, *Aristoph'anes* (425 and 388 B.C.). His plays are marked by fanciful extravagance, delicate humor, keen satire, beautiful poetry, and gross expression — a medley of incongruous display, pervaded by a serious purpose, and directed by a peculiar genius of a high order.

27. Thus far the Attic comedy is known as the "*Old Comedy*." The "*Middle Comedy*," which flourished about 390 to 320 B.C., dealing rather in criticism on literature and philosophy, was succeeded by the "*New Comedy*," corresponding with the modern comic drama, or "*comedy of manners*." The best of these came about 320 to 250 B.C., and of one of them, *Menan'der*, we can partly judge in the plays of his Roman imitator, *Ter'ence*, credited with an elegant style and abundant humor. Menander died at Athens in 291 B.C. *Di'philus* and *Phile'mon*, contemporary with him, were also eminent in his vein.

Old, middle,
and new
comedy.

28. Poetry, with the Greeks, had reached perfection before real literary prose appeared. The first great historian, *Herod'otus*, was born at the Dorian city of *Halicarnas'sus*, Asia Minor, in 484 B.C. In culture and in language an Ionian Greek, he lived at Athens about 445 B.C., in the best part of the age of Pericles. His great work, in nine books, on the wars between the Greeks and Persians, contains a geographical, social, and historical account of much of the civilized world of Europe, Africa, and Asia, through which the author travelled during many years. The style of Herodotus is charming in its clearness, liveliness, and grace, and modern research has constantly confirmed what he relates on matters under his personal observation. *Thucyd'ides*, the Athenian, one of the greatest of all historians, was born in 471 B.C., and wrote in eight books an account of much of the great Peloponnesian War, which occurred in his own time. He is renowned for the accuracy of his statements, the depth and acuteness of his philosophical remarks, and the brevity, vigor, and energy of his style.

Writers of
history.

29. *Xen'ophon*, the Athenian (about 430 to 350 B.C.), has a pleasing, perspicuous, and easy method of writing on historical and other subjects. His *Hellen'ica* ("*Greek events*") takes up the history where Thucydides ends, and brings it down to the battle of Mantinea, 362 B.C. The *Cyropædi'a* ("*training of Cyrus*") is a political romance about Cyrus, founder of the Persian monarchy. Xenophon's

Xenophon.

most attractive work is the *Anab'asis*, an account in seven books of the expedition of ten thousand Greeks in Asia, 401-399 B.C. (page 76). The *Memorabilia* contains an account of Socrates and his teaching, in conversations between the philosopher and various hearers.

30. Oratory, in Pericles, reached a height that we can judge of now only by fragments reported by Thucydides and others. The

Writers of oratory.

names of the great Attic orators are *An'tiphon*, *Ano'dicides*, *Ly'sias*, *Isoc'rates*, *Isæ'us*, *Hyper'eides*, *Æs'chines*, and

Demosthenes, the last esteemed one of the greatest masters of the art ever heard.

31. The two great philosophical writers of Greece are *Plato* and *Aristotle*. *Plato*, the Athenian, the greatest pupil of Socrates, flourished for fifty years, about

Chief writers of philosophy.

400 to 350 B.C., and is the finest artist in the handling of dialogue



SOCRATES.



PLATO.

for philosophical discussion that ever lived. His *style* is a poetic prose of wondrous beauty, ease, and grace. His *doctrine* is a separate matter dealt with farther on. *Aristotle* of *Stage'ra*, in Thrace, lived from 384 to 322 B.C.; he was private tutor of Alexander the Great in his boyhood. He lived at Athens for the last ten years of his life, and there wrote his extensive works. Of all the writings of antiquity those of Aristotle have most directly and extensively influenced the thought of the modern world. He discussed nearly every subject known to mankind.

32. He wrote on rhetoric, ethics, politics, poetry, and natural history,

Writings of Aristotle.

and was the founder of logic, or the science of reasoning, and inventor of the syllogistic process in discussion. His system of philosophy, amended and purified by St. Thomas

Aquinas, is still the prevailing one. For twenty years (367 to 347 B.C., the year of Plato's death) in the early part of his life Aristotle lived at Athens, and was the greatest of the pupils of Plato. The style of Aristotle is tolerably clear; but it is for his matter, not his literary form, that he is valued. (See page 163.)

33. The Ionian *Tha'les* of *Mil'e'tus*, Asia Minor, one of the "*Seven*

Other writers of philosophy, mathematics, etc.

Wise Men" of Greece (about 630 to 540 B.C.), was a founder in Greece of the study of philosophy and mathematics, and is said to have derived from visiting Egypt some of his mathematical knowledge. He taught that water was the

element from which all things originated, and into which all would be

finally resolved. *Anaximan'der of Miletus* (610 to 547 B.C.) succeeded Thales in the Ionian school of philosophy: a great observer of nature, and devoted to mathematics, astronomy, and geography. *Pythag'oras of Samos* (540 to 510 B.C.) is credited with geometrical discoveries, held the transmigration of souls, and was a man of great powers and acquirements. He stayed long in Egypt and the East, and founded a great school of philosophy at *Croto'na* in *Magna Græcia* (Southern Italy). He based all creation upon the numerical rules of musical harmony, and held that the heavenly spheres roll on their courses in musical rhythm.¹ The blind belief of his followers in all that he asserted passed into the famous proverb "*Ipse dixit*" (himself said it). *Hippoc'rates of Cos* (about 460 to 360 B.C.) was the greatest physician of ancient times. The famous saying "*Life is short and Art is long*" is one of his maxims.

34. The Ionian *Anaxag'oras of Clazom'ene* (500 to 428 B.C.) passed thirty years at Athens the instructor of Pericles, Euripides, and others. The great advance made by Anaxagoras in seeking out the origin of things was — that, whereas his predecessors referred all things to some pre-existing form of matter (as Thales did to *water*), he sought the final cause in *Mind, Intelligence, or Thought*. For this, which was much like the idea of the One God, Anaxagoras was accused at Athens of *atheism*; his offence really being, in Athenian eyes, his denial of the Sun-god, Apollo. He was condemned to death in 450 B.C., but, through the eloquent intercession of Pericles, the sentence was commuted to a fine and banishment.

35. Socrates, the great and good Athenian philosopher, lived (469-399 B.C.) during a period covering much of the age of Pericles, and the whole time of the Peloponnesian war. He left nothing written, and what we know is derived from the affectionate regard of his pupil *Plato* and his admirer *Xenophon*. Grotesque in person, almost incomparably great in soul, Socrates stands forth as the highest moral product of the Hellenic world. His face — flat-nosed, thick-lipped, goggle-eyed — was that of the Satyrs, the ugly, sensual monsters, who, in the Greek mythology, represented the grosser side of the worship of Dionysos. Never were countenance and form farther removed from the Athenian types of beauty, and never did outward semblance more belie the inward spirit of a man. The clumsy frame of Socrates was animated by the soul of a true hero. A brave and hardy soldier in his country's cause, he rendered his noblest service to his fellow-citizens and to humanity at large as a homely teacher of the highest truth known to

¹ The idea was that harmony regulates the whole universe, and was the creative principle by bringing into union opposing elements — the *jarring atoms*. See Dryden, *Song for St. Cecilia's Day*.

the pagan mind. With feet unsandalled, and in threadbare dress, he roamed about the public walks, the gymnastic schools, the market-place, and every resort of men, talking to rich and poor, young and old, in a voice of wondrous sweetness and powerful charm, and essaying the highest work of sound philosophy, to teach them the right way to arrive at moral and intellectual truth.

36. His method was to turn men's minds inside out, by his peculiar *Socratic* searching inquiries as to the basis of their ideas on every subject. One of his peculiar beliefs was that he had a special mission from above, and was attended by a "divine voice" (often referred to as the "*Dæmon* or *Genius of Socrates*"), which restrained at critical times his utterances and actions. In his discussions he dealt largely with the subject of *ethics*, or the principles and rules of duty for mankind — the science of morality. His originality, influence, and power over the minds of men in his own day are established in the fact of the ascendancy which he acquired at once over the brilliant, restless, and free-living patrician Alcibiades, and over the lofty, spiritual philosopher Plato. In politics Socrates took little part, but, as a member of the *Senate of Five Hundred* in 406 B.C., and afterwards against the "*Thirty Tyrants*" (who ruled at Athens as oligarchical usurpers for eight months of 404 and 403 B.C.), he displayed his moral courage in refusing, at great personal risk, to violate the laws of the land. Such conduct was worthy of the man who taught to Athens the beauty of virtue, the moral responsibility of man, the immortality of the soul, and, as is believed, the unity of God. Every one has heard of his patience with his shrewish wife *Xanthip'pè*, and of the firmest courage with which, refusing fine, imprisonment, or exile, he was executed on a charge of atheism in 399 B.C. He drank the official poison, hemlock, with the utmost cheerfulness, and slowly died, surrounded by weeping friends to whom he had been stating and expounding his immovable and, for his age, sublime conviction that, come what may to the body, the soul of man shall live forever.

37. In the later period of the history of Greece we find established *four chief schools or systems of philosophy*. These were (1) *The four Schools of Philosophy*: the *Academic*, (2) the *Epicurean*, (3) the *Stoic*, (4) the *Peripatetic*.

38. The *Academic* school, founded by *Plato* (429–347 B.C.), derives its name from the gymnasium and gardens near Athens, called *The Academic School*. *Academi'a*, on land consecrated to the Attic mythical hero *Acade'mus*. There Plato discoursed to his disciples on his great belief and that of his master Socrates, the immortality of the soul. He taught that there is one eternal God,—perfect wisdom and virtue,—

and that the soul of man has existed in a former state, in which it saw perfect, *ideal* forms of things, whose dim remembered shapes and shadows form in this life all we can know of goodness and of wisdom. The soul which has in this world striven after excellence will, after death, again be in communion with those "*eternal essences*" of things. Plato taught that the "perfection of man's nature is to bring himself, as far as possible, into harmony with God," and that all human beings should be trained towards that end.

39. The *Epicurean* school was founded (306 B.C.) at Athens by the philosopher Epicurus, who taught there till his death in 270 B.C. The word "*epicure*" has become proverbial as one who loves the pleasures of the table, and Epicurus has been regarded as a devotee of sensual pleasure, though he was in fact a man of temperate life. He taught that human happiness ("*pleasure*") was the true end of all philosophy, but it was lasting pleasure to be derived through mental repose. This peace of mind was to Epicurus the chief good. He did not teach the immortality of the soul. His physical philosophy, the theory of atoms, is expounded in the Roman poet *Lucretius's* work, "*On the Nature of Things.*"

The Epicurean School.

40. The *Stoic* school, founded at Athens about 320 B.C. by *Zeno*, a Greek of *Cyprus*, derives its name from his place of discourse, the *Stoa Poikilē* ("*Painted Portico*"), adorned with fresco-painting of the battle of Marathon, by the great artist Polygnotus. There Zeno taught for nearly sixty years, held in high esteem for his integrity by the Athenians. The Stoic philosophers became famous in their contempt both for pain and pleasure, the highest type of virtue with them being a disregard of all external conditions of man's life. They held that virtue consists in living *according to Nature*, *i.e.* according to the divine reason of which man has a share.

The Stoic School.

41. The *Peripatetic* school was founded at Athens by *Aristotle* (335 B.C.) in the suburban gymnasium called the *Lycæum*. The name is derived either from the covered walks (*peripatoi*) of this place, in which the philosopher taught, or from the fact that he delivered his discourses whilst *walking about* (*peripatetikos*) instead of *seated*, as other philosophers did. The names *esoteric* ("*inner*") and *exoteric* ("*outer*") applied to doctrines given by Aristotle in his two daily sets of lectures, the one in the morning to a narrower circle of *intimates*, the other in the afternoon to a wider audience of comparative "*outsiders.*" His intellect embraced all the learning of his time, and his activity and desire to spread knowledge caused him to discourse and write on nearly all the subjects that could engage the thoughts of mankind.

The Peripatetic School.

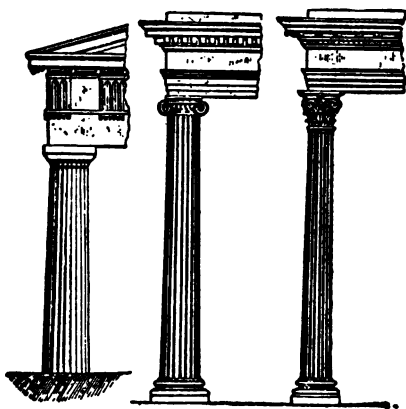
42. The sect of *Cynic* philosophers was founded at Athens about 390 B.C. by a disciple of Socrates named *Antisthenes*. The name **The Cynics.** is derived either from the gymnasium, called *Cynosarges*, in which the philosopher taught, or from the coarse *dog-like* (Greek *cynicos*) mode of life adopted by his followers. The term was applied to these philosophers in the sense of a neglect of civilized usages and refinements; while the modern word *cynical* rather designates ways that are morose and snarling, combined with views that are contemptuous and misanthropic. *Antisthenes* opposed the speculative philosophy of Plato, and taught that virtue is the only thing needful, despising all the comforts of life. From this school the Stoics afterwards arose.

43. The most celebrated adherent of the system of the Cynics was **Diogenes.** *Diogenes of Sinopē* (a Greek colony in Pontus, Asia Minor), 412 to 323 B.C. He early settled at Athens, and became a devoted follower of Antisthenes, resorting to strange excesses of discomfort, and, as it seems, enjoying popular respect in his sarcastic rebukes of all intellectual work not leading to immediate practical good. The stories about his tub and his rudeness to Alexander the Great are characteristic of the man.

44. The four fine arts are *architecture*, *sculpture*, *painting*, and *music*. Of

Greek *music* we know little: of Greek *architecture*.

Greek *painting* we read much, but have no remains: of Greek *architecture* and *sculpture* we have remains, and know this — that the ancient Greeks were among the greatest artists who ever lived. The buildings in which the Greek mind and taste



DORIC.

IONIC.

CORINTHIAN.

effected their chief architectural results were the temples of the gods, and here we find three chief styles — the *Doric*, *Ionic*, and *Corinthian* — distinguished chiefly by the columns and their capitals, as in the annexed cut.

45. The great examples still surviving in the *Doric* order are the *Temple of Paestum* (near Salerno in Italy), built in the pure Doric style about the sixth century B.C., and the *Parthenon* (i.e., "house of the virgin

goddess," Athena), in the *Acropolis* at Athens, finished under Pericles, in 438 B.C., built of pure white marble from the quarry of Mount Pentel'icus, near the city, and its front adorned with the sculptures of *Phi'dias*, of which portions are known as the "*Elgin Marbles*," from a British ambassador to Turkey early in the present century, who caused them to be sent to the British Museum. The *Parthenon* is proverbial as an unequalled model of beauty. The architects of this grand work were *Ictin'us* and *Callic'rates*. The chief *Ionic* temple was that of *Ar'temis* at *Ephesus*, built in the sixth century B.C. (p. 147), burned in 356 B.C. The richly ornamented *Corinthian* order is illustrated in the "*Monument of Lysicrates*," and in the great temple of *Zeus Olympius* at Athens.

The Parthenon.

46. This wonderful people, the ancient Greeks, attained pre-eminent perfection in the noble art of sculpture — the reproduction, in the pure marble of their land, of the forms of the lower animals and man, and the representation of their deities and other beings imagined in their fanciful mythology. Among the Greeks the human form, as we see it represented in sculptures still existing, reached the perfection of beauty and symmetry. Such seemingly godlike forms the Greek sculptors, with unrivalled skill, set themselves to reproduce in marble for the honor of their deities and the delectation of the eyes of men. From comparatively rude beginnings Athenian sculpture seems to have rushed, as it were, into perfection in the *Age of Pericles*, soon after the final repulse of the Persian invasions, when the restoration of the burned buildings of Athens called for a grand national effort.

Greek sculpture.

47. The great sculptor *Phi'dias* was the main author of what was then effected for the glory of the art to which Athens was devoted as part of her religion and her life. Within the *Parthenon* was his great statue of the goddess *Athe'na*, over forty feet in height, with face, neck, arms, hands, and feet of ivory, set off with painting, and her drapery constructed of small plates of pure gold. The sculptures which adorned the fabric of the *Parthenon* were designed by *Phidias*, and, in their mutilated state, display much of their original loveliness and power. On the *Acropolis* were two other statues of *Athena* from the hand of *Phidias* — one of bronze, considered his best work by some ancient critics; the other a colossal statue, also of bronze, called the *Athena Pro'machos* (i.e., "the champion goddess," as defender of Athens), of which the helmet-crest and spear-point could be discerned from far away at sea. This statue represented the goddess as holding up both spear and shield in a fighting attitude, and was made of the spoils of *Marathon*. Another renowned work of *Phidias* was his colossal figure

Phidias.

of *Zeus*, in the temple of the chief Olympian god in the sacred grove of Elis (Peloponnesus), mentioned by *Pausanias*, A.D. 150-180. It was removed to Constantinople, and perished there by fire in A.D. 475.

48. The sculptor (and architect) *Polycle'tus* of *Sicyon*, about 452-412 B.C., was one of the greatest artists of that great age. He was unsurpassed in the human figure, as *Phidias* was in the images of the gods. In the temple of *Hera*, near Argos, was his famous statue of the goddess, in ivory and gold, executed in rivalry of *Phidias's* works above described. One of the statues of *Polycle'tus* was that of a manly youth holding a spear, and was so symmetrical that it became the standard of proportion, and was called the *Canon*, as being a "rule" or model of form. The Bœotian sculptor *My'ron* (about 430 B.C.) was wonderful in bronze representations of animals and of the human figure in difficult and momentary attitudes. The famous "*Disco'bolus*" ("quoit-thrower") in the museums of art is a reproduction in marble of one of *Myron's* figures; and his lowing Cow is celebrated in the Greek epigrams as a perfect work of the kind. Later than *Phidias* came *Praxiteles* of *Athens* (about 350 B.C.), famous for the human form, especially the female, in exquisite beauty and grace of execution. His greatest work was his statue of *Aphrodite* in her temple at *Cni'dus*, in *Ca'ria* (southwest coast of Asia Minor). Travellers went from all parts of the world to see this masterpiece of sculptured loveliness. This also perished by fire at Constantinople in the sixth century A.D. *Scopas* of *Paros* (the island in the *Cyclades* famous for the marble used by many of these ancient sculptors) flourished about 380 B.C., and was a rival of *Praxiteles* in this second period of perfect Greek art. He was employed on the bas-reliefs of the *Mausole'um* at *Halicarnas'sus*. A famous group of *Scopas's* represents the destruction of the children of *Ni'obē*. *Lysip'pus* of *Sicyon*, in the time of *Alexander the Great*, worked chiefly in bronze, and made many statues of *Alexander*, who would allow no other artist to represent him in sculpture.

49. The Egyptian paintings (p. 38), which have come down in wonderful freshness to our day, show no knowledge of perspective, composition, or the effect of light and shade — this last the most difficult and important detail of the art of painting. Of the Greek painting we have no specimens, but history tells us that they attained great excellence in the art. As in Egypt, this mode of decoration originally accompanied sculpture and architecture in the temples and statues of the gods.

50. Among the earlier Greek painters we have *Micon* of *Athens* (about 460 B.C.) and *Polygno'tus* of *Thasos*, also an Athenian citizen (about 463 to 430 B.C.). He was employed, in the time of the statesman *Cimon*,

on the decoration of the new public buildings, such as the *Stoa Poikilē* (page 163). His subjects were mostly Homeric, and were painted on wooden panels afterwards inserted into the walls which they adorned. *Apollodorus of Athens* (about 410 B.C.) **Eminent painters.** greatly improved the art in coloring and by knowledge of light and shade. *Zeuxis* of Heracle'a (probably in Bithynia, on the Euxine Sea), 424-400 B.C., painted at Athens, in Macedonia, in *Magna Græcia*, and in other parts of Greece, having a great reputation and making vast wealth by his art. He painted a wonderful picture of *Helen of Troy* for the temple of Juno at Croton, and, in realistic art, is the hero of the story about the grapes so naturally painted that the birds flew at the fruit to peck. His rival *Parrhasius of Ephesus* (about 400 B.C.), who chiefly painted at Athens, brought the proportion of his figures to a perfection which all subsequent artists made their model. He is said to have painted a curtain, apparently in front of a picture, so as to deceive Zeuxis, who desired him "to draw it that he might see the picture." *Timanthes of Sicyon* (also about 400 B.C.) was the artist of the celebrated picture of the *Sacrifice of Iphigeneïa*, in which her father, Agamemnon, was painted with his face hidden in his robe.



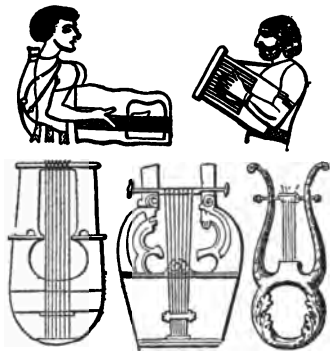
NIobe. ANTIQUE STATUE
— FLORENCE.

51. The greatest of Greek painters is said to have been *Apel'les* of *Ionia*, the friend of Alexander the Great, who would allow none other to paint his portrait. He was especially skil- **Apelles.** ful in drawing, his diligence in which gave rise to the proverb, "No day without at least a line." He painted Alexander wielding a thunderbolt, and the famous "*Aphroditē Anadyom'enē*" ("Aphrodite rising up," i.e., out of the sea-foam, according to the poets' legend as to her creation), in which the goddess was shown wringing her hair, while the falling drops made a translucent silvery veil around her.

52. *Protogenes of Caria* (332 to 300 B.C.) resided chiefly at Rhodes, though he also visited Athens. He was brought into notice by Apelles, and was famous for the elaboration bestowed on his admirable pictures. **Other noted painters.** *Nikias of Athens* (about 320 B.C.) was a distinguished painter in *encaustic*, in which style the colors were burned into the panel by the application of heat in some form. His master *Euphranor*, at Athens, about 336 B.C., was excellent in pro-

portion and coloring, being also a distinguished sculptor. *Pausias* of *Sicyon* (360–330 B.C.) was great at encaustic painting, and executed beautiful panel-pictures on a small scale.

53. In the Homeric poems we have mention of the *lyre* (originally a three-stringed instrument, as in Egypt), the *flute*, and the Greek music. *Pan-pipe*. The father of Greek music, *Terpan'der* of *Lesbos*, lived between 700 and 650 B.C., and established at Sparta the first musical school in Greece.



VARIOUS FORMS OF LYRE.

To the *four-stringed* lyre *Terpander* added three strings, and the music of this improved instrument became highly popular. He was succeeded by *Thal'tas* of *Crete*, who also founded a musical school at Sparta, and had great influence there, derived from the power of his art over the minds of the citizens in a time of factious strife. There were musical contests at the great national festivals, and the poet *Archil'ochus* of *Paros* (as *Terpander* also did) carried off prizes for music at the Pythian games. *Timo'theus* of *Miletus* (446–357 B.C.) was a celebrated musician,

and added four strings to the lyre, making it an *eleven-stringed* instrument. He greatly changed instrumental music, which became highly artificial and intricate under his treatment. There was a great Theban flute-player of the same name, who flourished later, under Alexander the Great, and powerfully impressed him by his performance.

54. At Athens, in the time of *Pericles*, music was a necessary part of education, and ignorance of the art was held to be a disgrace. *Pericles* encouraged it by erecting the *Ode'um*, a building for rehearsals of the choral music before the theatrical performances. Flute-playing became very fashionable at that epoch. So elaborate, difficult, and artificial did the exhibition in flute-playing become as to arouse the hostility of *Aristotle* against music generally. We have no materials on which to ground any judgment as to the scientific character of the Greek harmony. Yet a people so ingenious and artistic, so devoted to poetry, and having in their religious rites and social meetings so many fit occasions for the practice of the musical art, must have made great advances therein.

55. In the best age, that of *Pericles*, at Athens, the Greek mode of

life was marked by a dignified and elegant simplicity. Every free citizen was one of the rulers of the state through his vote in the assembly and the law courts; and consequently there was little exclusiveness in social life. An Athenian might be poor, but if he had general ability, wit, or artistic skill, he was welcome in the best houses of Athens. The only occupations worthy of a freeman were held to be agriculture, arms, gymnastics, the fine arts, and state duties, — retail trade and handicrafts being mainly in the hands of foreigners (heavily taxed by the state) and of slaves. The poorer citizens, who took their fees, amounting to about 10 cents per day, for their discharge of public duty as jurors, looked down on the mechanic and tradesmen. Almost the whole range of social pleasures was mixed up with the religion of the people. The worship consisted of songs and dances, processions, festivals, dramatic and athletic contests, and the people in general were satisfied with the belief in the recognized deities, along with the gratifications involved in the state religion.

Social life among the Greeks.

56. The Athenian citizen was a very sociable person. He rose early, took a slight meal of bread and wine, and went off to make morning calls, or to attend to public business in the assembly or the law-court. A mid-day breakfast or luncheon was eaten, and then came gossip in the colonnades, the gymnasia, the *ag'ora* (market-place), and the studios of artists, or a stroll down to the harbor called Piræus, four miles distant, connected with Athens by the famous *Long Walls*, built under Pericles. The principal meal of the day was a four-o'clock dinner, with wine mixed in various proportions with water. ~~The guests~~ reclined by twos or threes on couches, using their fingers and spoons for eating, wiping their hands on pieces of dough-cake, and washing them when dinner was over. Wreaths of flowers were worn at dinner-parties, healths drunk, dancing-girls, flute-girls, jugglers, and professional jesters introduced.

Daily routine and diet.

57. The Greek dress consisted of two garments only, as a rule, for either sex — an under-garment, covered by an outer flowing robe. Sandals were worn abroad, bare feet or slippers, being the use at home. The poorer class lived on the fruits of the country, with occasional meat from the public sacrifices. Greek ladies lived, in the main, the secluded life of Eastern harems at the present day, residing in separate apartments, and receiving there the visits only of lady friends and of their nearest male relatives. Wool-carding, weaving, embroidery, and spinning were their employments; attendance at the great religious festivals, including an occasional tragic play at the *Dionysia*, were their amusements.

Costume and habits of Greek ladies.

58. The Athenian boy went to school from seven years of age till

sixteen, attended by a *pedagogue*, a trusty elderly slave, who exercised an outdoor supervision, and had nothing to do with his teaching. The schoolmaster was called *grammatistēs*, or teacher of *grammata*, in the sense of *literature*. *Grammar* (in his own tongue, the only one thought worthy of a Greek's study), *arithmetic*, and *writing* were the rudiments; then came the learning by heart of passages from the poets, chiefly Homer, selected with regard to the moral lessons to be derived from them.

59. The higher education was *mousikē* (*i.e.*, art over which the Muses presided), and included the literary studies as well as what we call *music*. The lyre was the favorite instrument, and, all the great lyric poems being set to music, there was abundant choice for practice. Gymnastics or athletic exercises formed the third and an important branch of youthful training, practised between the ages of sixteen and eighteen; it included running, wrestling, boxing, and military exercises. Thus was the Athenian lad prepared to play his part in manhood as a citizen and a soldier.

60. The great defect of Greek civilization, according to the views of Christianity, was the inferior estimation and treatment awarded to women. Few Greeks considered that women possessed any mental power, and the great Aristotle himself discusses the question as to whether a woman can have such virtues as courage, justice, temperance. The Greeks, by this neglect of mankind's better half, were left destitute of the ennobling influence which womankind, properly trained and duly valued, has always exercised on the physically stronger and technically ruling part of the race.

Greek school
life.

Higher
education.

Position of
woman.

SECTION III.

HISTORY OF ROME.

CHAPTER I.

PRELIMINARY SKETCH.

1. THE greatness of Roman history lies in the fact that it is, in a large sense, the history of the world from the time of Rome's supremacy. Out of the Roman Empire arose the modern state system of Europe; and the Roman language, law, and institutions are still, in changed forms, alive and active in the modern world. The influence of Palestine on our religion, and of Greece on our art and literature, have to a great extent been wrought on us through Rome, which preserved and transmitted those great elements of our civilization. It was the mission of Rome in history thus to bring all the civilized peoples of the West, including Western Asia, under one dominion and one bondage; and, this being a political condition which could only end in conquest from without, the culture which she had gathered up into one vast reservoir was given off in streams that, in due season, fertilized the mental soil of rude and restless nations who stepped into Rome's place.

Importance
of Roman
history.

2. The early history of Rome, though of much later date than the early history of Greece, is involved in great obscurity. The burning of Rome by the Gauls, in 390 B.C., destroyed almost all the national records, and we are dependent for our knowledge of the earlier times on legends embodied in lays, and no more trustworthy sources.¹ Little reliance can be placed on the

Obscurity of
early Roman
history.

¹ The earliest Roman historian, *Fabius Pictor*, lived during the second Punic War, some five hundred years after the reputed foundation of Rome.

details of Roman history for the first four hundred years and more, and we shall here give only the broad facts, excluding the legendary tales. For

about three hundred years before the Christian era we have authentic details of Roman history, and beyond that we have contradictions on which we have

no means of deciding.

3. *Italy* is the second — from east to west or west to east—of the three great peninsulas of Southern Europe. The coast is not greatly



indented, nor surrounded by numerous islands, like that of Greece. One long chain of mountains runs like a backbone through all the country except the wide

northern plain, the valley of the Po, called by the Romans *Pa'dus*. That plain was reckoned by the Romans, until the Christian era, as not being *Italian* at all, but *Gallic*, and was called by them *Gallia Cisalpina*, or "*Gaul on-this-side-the-Alps*."

4. The immigration of the Aryans into Europe in pre-historic times was mentioned in the Introduction, and the *Gauls* (as part of the great Celtic race) were *Aryans*. South of the Gauls came a people of uncertain origin, named the *Etruscans*, west of the Apennines. The occupation of the South of Italy by Greek colonies in historical times has been related in the history of Greece.

Physical features of Italy.

Early races of Italy.

The Greeks found there, and in part civilized and absorbed, a people also of uncertain origin (perhaps *Pelasgians*), called the *Iapygians*. The main part of the rest of the peninsula, the centre, was occupied by the great *Italian* race, of Aryan stock, and of near kindred, as the language proves, to the Greeks. Of this race there were two great branches — the *Latins* and the *Umbro-Sabellians*, also called *Oscans*. The *Oscans*, or *Umbro-Sabellians*, included the *Umbrians*, *Sabines*, *Samnites*, *Æquians*, *Volscians*, *Lucanians*, and other tribes among and to west of the Apennines.

5. Sicily was inhabited in the west by a race of unknown origin called the *Sikanians*: the *Sikels*, who gave their name to the island, were nearly connected Early inhabitants of Sicily. in race with the Latins. Sicily was fought for by the Carthaginians (page 148), and, Greek cities having been founded in Sicily, in the end the island became almost wholly Greek in speech and usages.

6. The Etruscans (called by the Greeks *Tyrrhēni* or *Tyrse'ni*, and by themselves *Ras'ena*) were a people of uncertain, probably mixed, origin, and The Etruscans. became a very powerful nation before Rome existed. In that early time they had extended their dominion as far as the Alps northwards, and Mount Vesuvius southwards. In the early Roman times their northern and southern conquests had been lost, and they were confined to the limits of the *Etruria* of the map, forming a confederacy of *twelve* independent oligarchical republics, in separate cities, of which the chief were named *Volaterræ*, *Volsin'ii*, *Clu'sium*, *Arretium*, *Corto'na*, *Fald'rii*, and *Ve'ii*. In language, manners, and customs they were quite distinct from the Greek and Italian races, and their religion was of a gloomy kind, involving much mysterious worship of infernal deities. Their system of divination became in many points that of the Romans, whose devotion to augury is well known.

7. The civilization of the Etruscans was well developed,

and included some skill in statuary, painting, and architecture, and a knowledge of the use of the arch. Many of the religious and political institutions of Rome were of Etruscan origin. They were good at

Etruscan art.

ship-building, had a powerful navy in early times, and carried on much commerce with the Greeks. They were great workers in metal, and famous for mirrors, candelabra, and other works in bronze, as well as for necklaces and other ornaments in gold. The so-called "*Etruscan vases*," however, are now known to be productions of Greek art.



8. The *Sabines*, in a mountainous district of Central Italy, were always noted as a people of virtuous and simple habits, deeply religious, faithful to their word, strong lovers of freedom, and brave in its defence.

9. The ancient *Latins*, before the existence of Rome, had founded on the west coast of Central Italy, south of the Tiber, a confederation or league of thirty towns, of which *Alba Longa* became the head.

10. Out of the above three nations or tribes — the *Latins*, *Sabines*, and *Etruscans* — the Roman people were originally formed. The principal element was *Latin*, as the language shows. The next in importance was the *Sabine*, and the third, in order both of time and of influence, was the *Etruscan*.

11. Rome was founded in 753 B.C., about which time the Latin town *Alba Longa* had established a settle-
 ment on the *left (south)* bank of the river *Tiber*, Foundation of Rome.
 about fifteen miles from the sea. The name *Roma* means probably a *march* or border, and this Latin settlement would be made as an outpost to guard their *march* or frontier against the Etruscans on the *right (north)* side of the Tiber. This *Latin* town is stated to have been built on a height called the *Palatine Hill*, and we are to conceive it as a collection of huts inhabited mainly by husbandmen and shepherds. A union was probably soon made with the people of a *Sabine* town called *Quir'ium* or *Cu'rium*, existing on a neighboring hill, called the *Quiri'nal*. At an early date, the third, the *Etruscan*, element was admitted, and the result was *Rome*. As Freeman says,¹ "Rome became the greatest of all cities by constantly granting her citizenship both to her allies and to her conquered enemies. Step by step the people of Latium, of Italy, and of the whole civilized world, all became *Romans*. This is what really distinguishes the Roman history from all other history, and is what made the power of Rome so great and lasting."

12. The sole fact represented by the legends of the "*Seven kings*" of Rome is that government began there, as in the early times of Greece, with *elec-
 tive* monarchy, *not hereditary*, as in Greece and in modern times. The king was chosen by an assembly of the chief men, and there was a senate who assisted him to rule. Towards the end of the monarchical period the Etruscans came into a share of power, and it was owing to the misrule of a king of Etruscan family, about 500 B.C., that monarchy at Rome came to an end by his expulsion through a popular hatred so determined that the Romans never afterwards could bear even the name of "king," and a republic or commonwealth was established.

Rome governed by kings.

¹ *General Sketch of European History.*

13. The genius of the Roman people was shown at a very early period by the organization of the citizens on a military basis, the state being composed, in the persons of its grown-up males, as an army, and every man being liable to serve in war. As the city increased by immigration, and the admission of allies or incorporation of subjects, two principal classes of the citizens became developed — the *Patricians* and *Plebeians*. The *Patricians* were probably those descended from the original citizens of the united Latin, Sabine, and Etruscan town, and the *Plebeians* the descendants of those afterwards admitted. The internal history of Rome for several hundred years consists mainly of the account of struggles between these two orders. The *Patricians* alone were at first admissible to the great governing body, the *Senate*, and they kept in their hands all the high offices of state, the higher degrees of the priesthood, and the ownership of the public lands. The two orders were not allowed to intermarry, and the *Plebeians*, though they were free and personally independent (excepting compulsory service in war), had no political weight. The *Plebeians*, as might be expected, soon began to strive after a share in the rights exclusively enjoyed by the *Patricians*.

14. There were three different legislative assemblies, all called *Comitia* (meaning "comings-together") — the *Comitia Curia'ta*, *Comitia Centuria'ta*, and *Comitia Tribu'ta*. The *Comitia Curia'ta*, the earliest, was a solely patrician assembly, which elected the king, made the laws, and decided in all cases affecting the life of a citizen. The powers of this assembly were soon transferred to the *Comitia Centuriata*, and it became a mere form long before the end of the republic.

15. The *Comitia Centuriata*, the second in order of time, came into existence under the monarchy. In this assembly the patricians and plebeians voted together, according to a distribution of power based upon wealth, ascertained by a *census*, or register of citizens and their property. The institution was a means of admitting a democratic element, while a decided aristocratic preponderance was secured. The *Comitia Centuriata* was for a time the sover-

eign assembly of the nation, and received the power of electing the king, and then (under the republic) the higher state officials, of repealing and enacting laws, and of deciding in cases of appeal from a judicial sentence. As time went on these powers remained, with the right of declaring war and making peace, and with the exercise of the highest judicial functions, as in accusations of treason, and in all appeals from Roman citizens on criminal matters. The influence of the *Comitia Centuriata* in the state was, however, gradually superseded by that of the third, the great popular assembly, the *Comitia Tributa*.

16. The *Comitia Tributa*—originally based upon a division of the whole people into local tribes—in time became a solely plebeian assembly, voting according to tribes, not man by man. In the course of time the powers of this body became very great, so that it could check all legislation initiated by the Senate in the aristocratic *Comitia Centuriata*, and stop the whole machinery of the constitution.

Comitia Tributa.

17. The most famous part of the Roman constitution—the body which has given its name as a generic term to similar powerful assemblies—was the *Senate*, or *Council of Elders*. Founded in the monarchical times, it consisted at first of three hundred, and then of six hundred members, and became the great executive body of the Roman Republic. The members of the Senate were those citizens alone who had held at least one of the five highest offices of the state—the *Quæstorship*, *Ædileship*, *Prætorship*, *Censorship*, or *Consulship*. The dignity was held for life, unless expulsion were inflicted by the *Censors*, who filled all vacancies in the body every five years from among the past holders of the above five offices. As the people, either in the *Comitia Tributa* or *Centuriata*, ultimately elected the holders of the above high offices, none could be senators who had not both had some experience in public affairs, and enjoyed public confidence. The practical genius of the Roman people is strikingly shown in such an arrangement, theoretically as near perfection as possible for the securing of fit men to administer the government.

The Roman Senate.

18. The powers of this august body were very extensive. The Senate controlled legislation by its approval being required for the proposal of a law to the two popular assemblies, while its own decrees, called *Senatus-consulta*, were valid at once in matters affecting home administration, provincial government, foreign policy, and religion. In foreign affairs the Senate had absolute control, except for declaring war and concluding peace, which were subject to the vote of the *Comitia Centuriata*. When Rome acquired foreign dominion this great body appointed the provincial governors; in war it exercised

Powers of the Senate.

control over the conduct of operations, and the appointment and dismissal of generals; in foreign policy the senators alone negotiated, and appointed envoys from their own body. The administration of the finances and all matters of religion were entirely in their hands. Finally, the Senate could suspend the constitution altogether by investing, at its discretion, a consul with absolute power (the famous *Dictatorship*) in case of imminent danger to the safety of the republic at home or abroad.

19. On the abolition of monarchy (about 500 B.C.) the royal power was intrusted to two high officials, elected for one year of office, and called (ultimately) *consuls*. They were the highest executive officers of the state, both in civil and military affairs. They convoked the Senate, presided over its deliberations, and executed both its decrees and those of the popular assembly. They commanded the armies with the full power of martial law, and on the expiration of their year of office were appointed (as *proconsuls*), on occasion, to chief provincial governorships. The office was held in the highest esteem as representing the majesty of the Roman state, and, in monthly turns, each consul was attended abroad by twelve officials, called *lictors*, who marched in front of him, each bearing *fasces*. These *fasces* consisted of a bundle of rods encircling an axe, and were symbols of the supreme power, extending in theory to corporal punishment and death.¹

20. The *censors* were also two in number, and their office was, technically, the highest in the state. They were elected every five years, were generally ex-consuls, and wielded very great powers. The *censors* had a general and arbitrary control over the moral conduct of all citizens, and could inflict political degradation by the expulsion of senators from the Senate, of knights (*equites*) from their order, and of an ordinary citizen from his tribe, thereby depriving him of his franchise. They also, under the Senate, administered the public finances, farming out the collection of the taxes by auction to those called *publicani*, and expending the revenue on public buildings, roads, aqueducts, and other important works. The *censors*, lastly, made the *census*, or register of the value of the property of every Roman citizen, which affected certain political rights, and was the basis for the assessment of the property tax. We have already stated that they filled up all vacancies in the Senate.

21. The *prætors* had important functions to perform. Originally there was only one (appointed first in 366 B.C.), while subsequently another was appointed. The former, called *prætor urbanus*, acted as a judge in causes between Roman citizens; the

¹ When the lictors appeared in the streets of Rome the *axe* was removed, as a sign that no magistrate could inflict death on a Roman citizen within the walls.

other (*prætor peregrinus*, added 246 B.C.) was judge in cases in which foreigners were engaged. As the foreign dominion of Rome grew, four other prætors were appointed as governors in Sicily, Sardinia, and the two provinces of Spain, and latterly the number was still further increased.

22. The *curule ædiles* (first appointed 365 B.C.) had the care of the public buildings, the city drainage, and all matters of police. They also took charge of the celebration of the great public festivals, and at a later period this office became confined to wealthy citizens, as the games had to be held at the private cost of the ædiles. The *curule ædileship*, in the corrupt age of the republic, thus became a means of bribing the people for election to further high offices, by the exhibition of the costly spectacles in which the citizens took delight.

**Curule
Ædiles.**

23. The *quæstors* were the paymasters of the republic. They discharged, out of the revenues intrusted to them, the expenses of the civil and military services; their number being originally two for service at Rome, and increased as foreign dominion extended, and the provincial governors each required such an official to assist him. The first four of these high offices of state were called the *curule magistracies*, because the holders had the right of sitting upon a state chair of peculiar form, called the *sella curu'lis*, originally an Etruscan sign of royalty.

Quæstors.

24. Rome solved the problem which Athenian statesmen and philosophers failed to solve — how to found an empire. In studying Roman history we witness a progress which, in its vast proportions, is quite unique in the annals of the world. Rome gradually advanced from her position as a rustic fortress on the Palatine Hill to that of an agricultural and commercial community, of an emporium of trade, and of a military town with a regularly fortified wall and a military organization of her citizens. Slowly but surely her internal political unity is cemented by the wisdom of timely concession, though for nearly two centuries the military strength of the young republic was so far crippled by the incessant party conflicts within her walls that she failed to overpower the neighboring towns and tribes whose inroads still infested her borders.

**Progress
of Rome.**

25. The year 366 B.C. brings a crisis in her internal history, when the election of the first plebeian consul and the dedication of a temple to Concord announced the fusion of the two rival orders — a fusion whose further progress is traced in the enactments of the *Publilian*, *Ogulnian*, *Valerian*, and *Hortensian* laws, which did away with the remaining monopolies of the Patricians. By the time these measures were passed Rome had already become lord of Latium. In the "*Jus Latii*" (or "*franchise of Latium*") — the species of Roman citizenship to which the conquered Latin population were generally admitted — we see the secret of Roman dominion, the power of political assimilation and incorporation. The policy of Rome was in this respect always the same. One by one successively, the *Sabines* (in the earliest days), the *Plebeians*, the *Latins*, the *Italians*, or inhabitants of Italy at large, and latterly the *Provincials*, were taken up in her onward march and incorporated with her political life, and the heart of the imperial city was constantly being nourished with the best blood of the conquered nations. In this course of expansion for her empire Rome had no ideas of the balance of power or of deliberate aggrandizement. She aspired at first simply to be strong, and with that view her enemies were to be made weak. War was from the outset the very condition of her existence. *Mars* was the national god; the national virtues were the virtues of a soldier; and the greatest of the Cæsars could find no more humiliating rebuke to address to his mutineers than to call them simply "*citizens*" (*Quirites*), the name given to Romans in their civil capacity.

26. Rome's mastery of *Latium* was followed, as we shall see, by her conquest of the *Etruscans* and the *Samnites*, which secured for her the command of *Northern and Central Italy*; then by the defeat of *Pyrrhus* at *Beneventum*, which gave Rome *Southern Italy*; then by *Hannibal's* discomfiture at *Za'ma*, which

Incorporation
of neighbor-
ing peoples.

Conquest of
all Italy and
Greece.

ended the power of her rival *Carthage*; then by the victory of *Pydna*, in 168 B.C., which left Rome (at the close of her Macedonian wars) supreme over *the Mediterranean world*. These were the glorious days of the Republic, days when (as Dr. Merivale says) "democracy was established by law, while aristocracy was still dear to sentiment."

27. At this stage the picture of Rome's greatness has a darker side. We can see the evil influence of Roman conquest upon Roman morality; we trace the decline of the old simplicity of life and habits by the influx of debased Greek manners, and the corrosive action of that vast tide of wealth which flowed in upon the victors when the commerce of Carthage and of her dependencies was diverted into Roman ports. Religious reverence and domestic purity decayed; divorce became exceedingly common, and the corrupting Bacchanalian mysteries were introduced.

Decline of
Roman
morality.

28. Between the ages of Pyrrhus and of Hannibal, the agricultural system of the peninsula underwent a gradual change, fraught with most important consequences. The small freeholds formerly held by an independent peasantry passed into large estates, tended by slave labor and superintended by hired bailiffs, themselves very often slaves. A great proportion of the soil became mere pasture ground, and the increasing population of the idle capital was made dependent on the corn-ships from the fertile Sicily and Africa for its daily food. Thus, not enforcing her agrarian laws, which would have kept land subdivided, and not being a commercial state, Rome possessed no middle class of citizens to insure permanent liberty; political power came to be placed at the disposal of the lower order of the people, and the Roman character was debased by the constant influx and manumission of slaves.

Agricultural
system.

29. Latterly the government of provinces, the conduct of wars, with their opportunities for plunder, and the farming

of the public revenues, with their openings for extortion, enabled the nobility and the knights to acquire immense wealth, with which they purchased from corrupt judges impunity for their crimes, and bought from a thoroughly venal populace their votes for the lucrative and influential offices of the state. Patriotism gave place to ambition, to the spirit of party rivalry, lust for wealth and for personal aggrandizement. The distinction between the Patricians and the Plebeians had long been effaced. Now there is war between the rich and the poor: the nobles harden into an unfeeling oligarchy, while the people degenerate into a mob; the machinery of government suited for a single city cannot be made to serve the purpose of a world-wide dominion, and the time fast approaches when the cries of the lacerated citizens and of the oppressed and plundered provinces are to be answered by the substitution for many oppressors of one imperial master.

Evil effects of wealth. 30. After the triumphs of Pompey in the East, and the conquest of Gaul by Cæsar in the West, we have the collision of the rival conquerors, the thunders of the civil wars, and the consolidation at last of every office and of all power in the hands of Augustus. Then come the enervating influence of imperialism; the growing servility of the Senate; the death of political activity; the pauperization and dwindling of the people; the demoralizing influence of slavery, of the arena, the circus, and the theatre; the rival systems of the Stoic and the Epicurean philosophy, Neo-Platonism, and Christianity; the pompous inanities of expiring superstition; the gradual Orientalization of the empire. These are the main features in the picture of the culmination and the decline of an empire around whose frontiers we at last hear the threatening tramp of the barbarian peoples who are assembling for their part in the mighty drama of the death of the Old World and the birth of the New. True it is that Roman

Causes of the decline of Roman power.

history is the history of the world, for into Rome the ancient order dies, and out of her the modern order is born. She persecuted Christianity, but there Christendom founded its Primatial See. Modern liberty was gradually developed upon the basis of the municipal institutions of the queen of cities, and her language and her laws were inextricably interwoven into the progressive fabric of the modern world.

31. The essential feature of Rome's history is the extension of her power by war, for the carrying out of what was doubtless the unconscious purpose of her existence — the linking the nations together, and preparing the way for a Heaven-sent faith. If we inquire to what special causes results so remarkable as the achievements of Rome in war were due, we find them due, firstly, to the special character that was inherent in the race, and, in a secondary way, to the special military organization which the genius of the people developed as the fit instrument for effecting the conquest of the world. The elements out of which the Roman people was formed (*Latin, Sabine, and Etruscan*) were just adapted to produce the Roman spirit.

Essential feature of Rome's history.

32. Our ideas of Roman character are derived in some degree from the legends which appear in the earlier part of the Roman story. The Roman thought of early Rome and of her heroes as his poets and orators had taught him to think, and so from the legends we can understand in a measure the thoughts and actions of those who implicitly believed them. In Rome, as opposed to the poetry and freedom of spirit among the Greeks, we have stern, constrained, unfeeling, prosaic intelligence.

Roman character. The legends.

33. The character of the people is shown in their religion. The word "*religion*" meant *obligation, a binding power*, and the religion of the Romans was a feeling of constraint, and their worship a business-like perform-

Roman religion.

ance involving narrow aspirations, expediency, and profit. They worshipped prosaic abstractions such as *Pax* ("peace"), *Tranquillitas* ("quietness"). They had altars to *Plague*, *Hunger*, *Mildew* (*Robigo*), *Fever*. Their temples were chiefly built from necessity, and not spontaneously; their devotion was thoroughly hard, practical, and selfish; but, in one view,



ROMAN SACRIFICE.

the Roman religion was "high, earnest, and severe, and this resulted in government, as its highest earthly expression.

34. "*Duty* was the Roman watchword, and therefore law on earth, as a copy of the will of Heaven. The destiny of the Roman seems to have been to stamp on the mind of mankind the ideas of law, government, order. He showed his practical character by what he left behind him, — works of public usefulness; noble roads intersecting empires; huge aqueducts; bridges; excavations for draining cities; and especially that great system of law, the slow growth of ages of experience, which has contributed so largely to the jurisprudence of most European nations.

Devotion to
duty, law,
order.

35. "The domestic ties were held sacred by the Romans. Home was sacred, guarded by the deities of the domestic shrine — the *Lares* and *Penates*. A Roman's own fireside was nearly the most sacred spot of earth. The battle-cry was '*Pro aris et focis*,' '*For our altars and hearths*.' The fabric of the commonwealth arose out of the family. First the *family* — then the *clan* (*gens*) made up of the family and its dependants (*clientes*) — then the *tribe* — last the *nation*. Thus the Roman state rested on the foundation of the family hearth. Domestic corruption in Rome, the loss of integrity and manliness in her Senate, preceded and led to her ruin. The Roman *virtue*, when Rome flourished, was manly courage (*virtus*), manhood. With the Italian of modern times *virtu* is dilettanteism, a taste for artistic productions.

36. "The Roman courage was no mere animal daring, but duty, obedience to will, self-surrender to the public good — the courage of the Spartan at his

Roman courage.



VESTA.— ANTIQUE STATUE, FLORENCE.

best amongst the Greeks. The Roman legions subdued the world not by discipline alone, nor by strength, nor audacity, but by moral force, contempt of pain, preference of death to dishonor. Unconquerable fidelity to duty was the spell which laid the forces of the world prostrate before her: in that strength she went forth conquering and to conquer."¹

37. The chief virtues of the old Romans were fortitude, temperance, spirit to resist oppression, respect for legitimate authority, ardent patriotism.

Roman virtues and defects.

To charity and chivalrous generosity — virtues of Christian production and growth — they were strangers. They were

¹ F. W. Robertson.

cruel, hard, grasping, and faithless in their dealings with other nations. Among the qualities which contributed to make Rome supreme amongst the nations, the chief was the habit of obedience, of reverence for authority, which was ingrained in the Roman's nature.

38. The character of the ancient Roman was essentially military. To this must be mainly attributed the extraordinary success of the Romans in extending their conquests over the world, and in uniting so many different nationalities in one empire. Consequently, as a most important factor in this result, we must here glance at their military organization.

Roman
military or-
ganization.

39. The constitution of the great military instrument of Roman conquest varied at different epochs of the history, and underwent successive improvements. The main principle of its formation, however, was the same throughout. The Roman legion, in the later days of the Republic, when perfected by the great commander *Ma'rius*, was, in *numbers*, a *brigade*; but in *form* it was a complete small *army corps* of over six thousand men, including troops of all arms, cavalry, infantry, and artillery, or the military engines, for siege purposes. The cavalry were three hundred in number. The infantry, numbering about six thousand, were composed partly of skirmishers, armed with slings or bows and arrows, or light darts, but mainly of armor-clad men using the *pilum*, an iron-pointed spear (six feet long, and weighing over ten pounds) for hurling at the enemy from a distance of ten to fifteen paces, and (for close quarters) a short, stout, two-edged, pointed, cut-and-thrust sword. The execution done with these weapons by powerful men was terrible, the hurled *pila* producing great slaughter and confusion, amidst which the legionaries closed in upon the shaken foe with the short sword. The infantry of the legion was divided into ten cohorts (each of six hundred men), and, in battle array, stood in two lines (or, in Julius Cæsar's arrangement, in three lines), each line consisting of five cohorts, with a space between each. The *van*, or front line, was composed of the veterans, with the younger soldiers in the rear line as a reserve. The excellence of the legion's formation consisted in its having at once massiveness and capability of division and expansion.

40. In the best days of Rome every citizen between the ages of seven-

teen and fifty was liable to military service, unless he was of the lowest class, or had served twenty years in the infantry or ten in the cavalry. The drill was severe, and included running, jumping, swimming in full armor, and marching long distances at a rapid pace. For sieges the Romans used military engines of Greek invention, such as the *ballista* for hurling huge stones; the *catapult* for ponderous beam-like spears; the *battering-ram* for breaching walls, and the *movable tower* for pushing close to the enemy's defences so as to overlook them. The Roman entrenched camp was admirable for security, with its ditch and solid rampart of earth crowned by a stout wooden palisade. Inside the camp the tents of all the soldiers and officers were ranged in regular order upon a plan common to all the Roman armies.

Military service and appliances.



ROMAN SOLDIERS. — COLUMNS OF ANTONINUS AND TRAJAN.

41. A *triumph*, the grand reward of a successful general's achievements, was regarded as the height of military glory, and was the chief object of ambition to every Roman commander.

The honor was granted by the *Senate*, and only to one who, as *prator*, *consul*, or *dictator*, had gained brilliant and decisive victories, or had by a series of operations permanently and largely added to the foreign territory of Rome. On the conclusion of the war the general and his army returned to Rome, and, if a *triumph* were granted, money was voted by the Senate to defray the expenses, and a special decree of the people assembled in *Comitia Tributa* suspended the constitution for the one or more days of the triumph, so as to enable the successful general to enter the city in his military capacity and with an armed force. Thus jealously were a Roman's civil rights guarded against the military authority conferred by the popular assembly. This authority was called the *imperium*, and could be held, except by special enactment, only *outside the city walls*.

The Roman triumph.

• 42. A fine poetical description of a triumph is given in Macaulay's *Lays of Ancient Rome (Prophecy of Capys)*. The grand procession entered

the city, headed by lictors, clearing the way for the Senate and high officials, who came first. Then followed players upon the pipe and flute, succeeded by the spoils of war—treasures of art, rich plate and pictures, statues and robes of price. All these were borne, by bay-crowned soldiers, on stands or heads of lances, mingled with products of the conquered country's soil, and with arms and standards taken from the foe. Then came the prisoners of war, with vanquished leaders, and it may be a captive king. White oxen with gilded horns were led, accompanied by the priests who were to slay them; and last, preceded by a throng of singers and musicians, came the victorious general, standing erect in a high, four-horse chariot, his body clad in a white embroidered robe, an ivory eagle-tipped sceptre in his hand, and the triumphal wreath of gold held by a slave above his head. Last came the conqueror's army, and the great pomp marched down the "*Sacred Way*," then through the Forum, and up the *Capitoline Hill* to the temple of "*Jupiter of the Capitol*," the chief god of Rome. There the triumphal general laid his golden crown on the lap of the god's statue as an offering of thanksgiving, and the day ended with feasting, revelry, and song. The Roman character was darkly shown in the usual treatment of conquered foes; the rank and file endured the lot of slaves; the captured general or king passed from the triumphal procession to imprisonment or death. *Jugur'tha*, King of Numidia, was deliberately starved in prison. *Vercinget'orix*, the ablest and bravest of the Gallic chiefs, was murdered after the triumph of 45 B.C., by order of his conqueror, Julius Cæsar, one of the most generous of Romans towards his fellow-citizens.

CHAPTER II.

DEVELOPMENT OF ROMAN CONSTITUTION.

CIVIL HISTORY FROM ABOUT 500 TO 266 B.C.

I. ABOUT 500 B.C. began struggles between the Patricians and Plebeians. The Plebeians fought the battles of Rome, and, in doing so, had to neglect the tillage of the soil by which they lived. Hence came poverty, made worse still by a severe law of debt, and by a high rate of interest extorted by the Patricians, who advanced money. The taxation of the state was

Causes of struggles between Patricians and Plebeians.

paid solely by the Plebeians, as the Patricians had ceased to pay their rent to the treasury for the public lands which they held. At the same time, the Plebeians (which body included many men of birth and wealth) were entirely excluded from public offices. Such a state of things could only end in an outbreak, which occurred in 493 B.C.

2. The oppression of the debtors (who were imprisoned and flogged on failure to pay) caused a withdrawal of the Plebeians in a body to *Mons Sacer* ("Holy Hill"), outside the Roman territory, three miles from Rome. Their purpose was to erect a new town, and dwell apart, with equal rights. The Patricians, left helpless against foreign enemies, as usual in such cases, made concessions when forced to terms. It was agreed that two officials should be appointed (to offset the two consuls, who were Patrician magistrates) for the defence of the commoners against the cruel exercise of the law of debtor and creditor.

First withdrawal of Plebeians to Mons Sacer.

3. These new magistrates were called *Tribuni Plebis* ("Tribunes of the Commons"), and the title became very famous. They acted as champions of the subordinate class against all oppression, and pleaded in the law-courts on that behalf. The person of a *Tribune* was sacred and inviolable, and, in the exercise of his yearly office, he could forbid the execution of the order of any official, or of any decree of the senate; he could pardon offences, and call to account all enemies of the commons under his charge.

Tribuni Plebis.

4. In 486 B.C. *Spurius Cassius* (afterwards tried for treason and put to death by the Patricians) carried the *first* of the famous *Agrarian Laws*, for limiting the amount of public land held by the Patricians, compelling them to pay tithe or rent for the land they held, and dividing surplus lands amongst the Plebeians. The law was not enforced, through the violence and injustice of the Patricians. The Plebeians exercised some check from time to

First Agrarian Law.

time, by the refusal to serve as soldiers. In 473 B.C., however, the tribune *Genu'cius* was murdered by the Patricians, because he had called the consuls to account for not carrying out the Agrarian Law.

5. In 471 B.C. the Plebeians succeeded in carrying the famous *Publilian Law* (proposed by the tribune *Publius Volero*), that the tribunes should in future be chosen only at the (popular) *Comitia Tributa*, instead of in the (patrician) *Comitia Centuriata*. The *Comitia Tributa* also received the right of deliberating and deciding upon all matters that were open to discussion and settlement in the *Comitia Centuriata*. The struggle continued, and the commons found it a great disadvantage that there was no written law to control the chief Patrician magistrates (the consuls) in their dealings with the Plebeians.

6. After violent opposition, and the increase of the number of tribunes to ten, the Plebeians carried a law (about 452 B.C.) that ten commissioners (*Decemviri*) should draw up a code to bind all classes of Romans alike. The ultimate result was the compilation (and engraving on thick sheets of brass) of the first and only code of law in the Roman republic — the *Laws of the Twelve Tables*. These laws made the *Comitia Tributa* into a really national legislature, embodying Patricians and Plebeians alike, and having the election of the lower officials — *ædiles*, *quæstors*, and *tribunes*. The Plebeians, however, were still kept out of a share in the lands which they conquered in war, and a time of trouble came in the usurpation and violence of the *Decemviri*. It is to this period that the story of Virginia¹ and Appius Claudius belongs. For some years no tribunes were elected, and the commons were subject to wanton tyranny.

7. In 448 B.C. the Plebs, for the second time, seceded to the *Mons Sacer*, and the *Decemviri* were obliged to give way. Tribunes were re-appointed, and the new consuls were

¹ Macaulay's *Lays*.

Valerius and *Horatius*. By them, in the *Comitia Centuriata* the great *Valerian and Horatian Laws* were passed, the first great charter of Roman freedom, and the power of the Plebeians was much increased. The *Comitia Tributa* was now on a level with the *Comitia Centuriata*, so that a *Plebis-citum*, or decree of the people's assembly, had henceforth the same force as one passed by the *Comitia Centuriata*, and became law for the whole nation. The struggle between the two orders, Patricians and Plebeians, continued. In 445 B.C. the *Lex Canuleia*, proposed by the tribune *Canuleius*, was passed, sanctioning intermarriage between Patricians and Plebeians.

Second withdrawal of Plebeians to Mons Sacer.

8. The Patricians, foreseeing that the time would come when the Plebeians must be admitted to the high offices of the state, divided the powers of the consulship, and, in 444 B.C., caused the appointment of *Military Tribunes with consular power*, officers who might be elected from either order, as commanders of the army, while the civil powers of the consuls were kept by the Patricians in their own hands. In 443 B.C. the office of the *Censors* was established, with the proviso that they should be appointed only from the Patricians, and only by their assembly, the *Comitia Curiata*. In this the Patricians undoubtedly gained an accession of power.

Military tribunes with consular power.

9. The power of the Plebeians grew by degrees through the exertion of the prerogatives of the Tribunes, and about 400 B.C. the office of the *Military Tribunes* became open to the Plebeians, and four out of the six were chosen from that order. After the capture of Rome by the Gauls (390 B.C.), fresh troubles for the Plebeians arose. Their lands near Rome had been laid waste, cattle killed, and implements of agriculture destroyed. Heavy taxes were imposed to make up for the loss of public treasure carried off by the Gauls, and soon the old trouble

Further struggles between Patricians and Plebeians.

of debt arose, and consequent oppression by the Patrician creditors.

10. The distress of the Commons increased until a great remedy was found by two patriotic tribunes of the Plebs, *Ca'ius Licin'ius Stolo* and *Lucius Sextius*, the authors of the great Roman charter of equality and freedom. These able, determined men, after a tremendous struggle, fought with constitutional arms alone, — in which the Romans showed that respect for law and authority which, in their best days, so honorably distinguished them, — carried their point. The victory was won through the use of the tribunitian power of stopping the whole machinery of government. Year after year, for ten successive years, *Licinius* and *Sextius* were chosen tribunes, and, while the Patricians gained over the eight other tribunes, and prevented the popular bills being put to the vote in the *Comitia Tributa*, the two tribunes prevented the election of the Consular Tribunes (save in 371 B.C., for a war with the Latins), and other high officials, and would have no troops levied at all.

11. At last, in 366 B.C., the famous *Licinian Laws* were carried, to wit: (1) That the interest already paid by debtors should be deducted from the capital of the debt, and the remainder paid off in three equal annual instalments; (2) That no one should hold above five hundred jugera (about two hundred and eighty English acres) of the public land, the surplus to be divided among the poorer Plebeians; (3) That the military tribunate with consular power should be abolished, and the consulship restored; but *one Consul, at least, henceforward, should be a Plebeian*. *Sextius* was himself elected, in 366 B.C., as the *first Plebeian Consul*. The Plebeians thus acquired perfect equality with the Patricians in the great stronghold of the constitutional offices — the Consulship; and, subsequently, among the great men produced by Rome, both as commanders and as statesmen, the

Licinius and
Sextius
tribunes.

The Licinian
Laws.

Plebeian houses could claim an equal share with the original Patrician nobility.

12. The distinction of *Plebeian* and *Patrician* is here *political*, and the Plebeians included many wealthy and otherwise influential men, previously excluded by their descent from certain political advantages; just as in England, until the *Catholic Emancipation Act* was passed, in the earlier part of the present century, a Catholic, though of ducal rank and princely wealth, could take no share in the deliberations of Parliament.

Nature of
the Plebeian
element.

13. In 339 B.C. *Publius Philo*, Dictator in that year, carried the *Publian Laws*, which put the Plebeians on a thorough practical equality with the Patricians. By these it was enacted: (1) That a *Plebiscitum* should bind as law the whole people: this put in force a provision of the Valerian and Horatian laws, which had never been carried into effect. (2) That the legislative power of the *Comitia Curiata* should be abolished: hitherto that assembly had possessed a right of *veto* on measures proposed in the other *Comitia*. (3) That one of the Censors must henceforth be a Plebeian. In 336 B.C. the Prætorship was thrown open to the Plebeians.

The Publian
Laws.

14. In 300 B.C. the *Lex Ogulnia* (carried by *Quintus* and *Cnæus Ogulnius*, two of the *Tribuni Plebis*) stormed for the Plebeians the stronghold of the state religion, by enacting that four of the eight pontiffs and five of the nine augurs should be taken from that order. The *pontiffs* and *augurs* had charge of the religious ceremonies, and the augurs, who consulted the will of the gods by observation of the flight of birds, and so forth, had much political influence, in their power of delaying measures in the *Comitia*, by declaring that the day was unpropitious for its meeting, and then no assembly could be held. In the same year, 300 B.C., *M. Valerius*, as Consul, revived the *Lex Valeria*, providing that every Roman citizen

Plebeian
Pontiffs and
Augurs.

should have a right of appeal to the assembly of the Plebs against the sentence of the supreme magistrate.

15. In 286 B.C. the *Lex Hortensia*, carried by *Quintus Horten'sius*, Dictator in that year, confirmed the rights of the Plebeians by solemnly re-enacting the late Publilian Law, that the *Plebiscita should bind the whole people as laws*. The Senate was hereby deprived of its *veto* on the proceedings of the *Comitia Tributa*, and the assembly of the Commons became a supreme legislative power.

16. This resulted from the third and last *secession* of the Plebeians to the *Jani'culan Hill* of Rome. Henceforth there is an end of all political distinction between Patricians and Plebeians, and equality of rights for both orders existed. The *Comitia Tributa* became now, however, the absolute legislative body in the state, the only check on it being the *veto* of the *Tribuni Plebis*, and this led afterwards to intrigues on the part of the Patricians, in order to gain over one or more of the ten tribunes, and cause the *veto* to be exercised.

17. Thus the constitution of Rome had become a moderate democracy; for the senate retained the power of taxation and the chief judicial power (as the judges in the most important civil and criminal cases were taken from the senatorial order), and also held the general executive administration. That great body contained the political intelligence and practical statesmanship of the commonwealth, "an assembly of kings, which knew how to combine despotic energy with republican self-devotedness."¹ And thus culminated the legitimate and constitutional development of the Roman state in its civil capacity.

¹ Mommsen, *History of Rome*.

CHAPTER III.

THE CONQUEST OF ITALY.

MILITARY HISTORY OF ROME TO 266 B.C.

1. As to Rome's gain of territory during the monarchical period, the historian *Polybius* produces a treaty concluded by Rome with Carthage in 508 B.C., which proves that Rome possessed at that time nearly the whole coast of Latium, from the mouth of the Tiber to the town of Anxur or Terraci'na. This dominion was soon afterwards lost, and, according to the legendary accounts, Rome, about 500 B.C., was besieged and taken by the Etruscans, who made the Romans redeem their city and some territory around it to the south of the Tiber by an undertaking to use iron for implements of agriculture only, which implies the disarming of the people. The Etruscans, however, were soon afterwards defeated by an united force of the Latins and the Greeks of Cumæ, and driven back to their own territory.

2. Rome soon recovered from the check she had received, and, during respite from civil struggles, was engaged in war more or less successful, of which we have accounts rather legendary, with the neighboring cities and peoples, including the *Æ'qui* (to the east), the *Vol'sci* (to the south), the city of *Ve'ii* (north of the Tiber, in Etruria), and the *Etruscans*. Certain it is that, about 400 B.C., the power of Etruria had greatly declined, and the large, wealthy, and powerful city of *Veii* had been taken by Rome as her permanent possession. The Plebeians received lands in the Veien'tine territory, and further conquests in Etruria were made, including the city of *Fal'eri*.

3. The *Senonian Gauls* (*Se'nonas*) were a powerful Celtic tribe between the *Se'quana* (Seine) and the *Li'geris* (Loire). A part of this people, about 400 B.C., crossed the Alps into Cisalpine Gaul, made settlements in Umbria, and penetrated into Etruria. The Romans sent orders to them to desist from the siege of Clu'sium, and the Gauls replied by marching on Rome. The result was a total defeat of the Roman army (in 390 B.C.) on the "*black day of Allia*," a little stream north of Rome. The day was marked ever afterwards in the Roman calendar as a *dies nefastus* (unholy day), on which no business could be lawfully done, and no sacrifice offered to the gods. Rome was then taken by the Gauls and burnt, the capitol being either occupied or bought off by payment of ransom, and the Gauls then retired with great booty. The result to Rome was disastrous for the moment, but the Gallic invasion seems to have done Rome's work for her in one direction, by completely crushing her old enemies, the *Æqui*, who now disappear as an independent state. Rome then set herself to obtain by every means the command of the cities of Latium, and, on the rebuilding of the city, was engaged in wars as before.

4. The Roman contests with the *Volsci*, *Etruscans*, and *Latin states* were, on the whole, successful for Rome, and by 375 B.C. the south of Etruria (lost on the Gallic invasion) had become permanently Roman territory. In 356 B.C. the Etruscans were defeated by *Ru'tilius*, the first Plebeian censor and dictator, and further attacks by the Gauls were repulsed. Then began (about 343 B.C.) a struggle of the rising state against the powerful *Samnites*. Rome was for a time in alliance with towns of Latium and Campa'nia, and her war with Samnium was really the beginning of the conquest of Italy. Some battles were gained by the Romans, but in 340 B.C. a treaty of peace and alliance was concluded with Samnium, and Rome then

Capture of
Rome by
the Gauls,
390 B.C.

First Sam-
nite War.

found herself face to face with a league of the Latins and Campanians.

5. The *Latin War*, begun in 340 B.C., lasted three years. The Latin and allied forces were defeated, in 340 B.C., near *Mount Vesuvius*, by a Roman army Conquest of Latium. under the consuls *Manlius Torqua'tus* and *De'cius Mus*, and this led to the subjugation of Latium, in 338 B.C. The great Latin league of cities ended; the lands of Latium were partly allotted to Roman colonies of Plebeians established on the conquered territory as garrisons. Some of the Latins received the Roman citizenship, and some were made mere subjects, so as to divide the interests of the Latins and permanently strengthen the position of Rome. At the same time all the excluded Latins could look forward to acquiring Roman citizenship, and in this politic way the fidelity of all to Rome was secured.

6. Thus strengthened, Rome began her *Second Samnite War*, in 327 B.C., in a struggle for life and death, Second Samnite War. in which the Samnites fought with the courage of their race, and repeatedly gained great battles over the Romans, but were at last overpowered by Roman endurance. The chief generals on the Roman side were *Papirius Cursor* (five times consul and twice dictator) and *Fa'bius Maximus*. The great champion of the Samnites was the famous *Ca'ius Pontius*. In 321 B.C., after some victories, the Romans suffered disaster and disgrace in the surrender of a whole army to the Samnites, entrapped by them in two narrow mountain passes, the *Caudine Forks*, on Mount Tabur'nus, west of Beneven'tum. The victorious Pontius showed the greatest humanity to the conquered Romans, and released the army on terms, which the Roman government repaid by breaking the treaty of surrender, and refusing its reasonable terms. The Romans afterwards gained the upper hand, and the second Samnite war ended in 304 B.C. by a temporary submission of Samnium.

7. The *Third Samnite War* began in 298 B.C., and the Samnites were now aided, in their last desperate struggle for national independence, by the *Etruscans, Umbrians, and Senonian Gauls*. The Samnite generals, *Pontius*, one of the great men of ancient days, and *Gellius Egna'tius*, made a brilliant strategical move by marching northwards into Etruria, and joining their powerful confederates with their whole force. In 295 B.C. the decisive battle of *Senti'num* (in Umbria) was fought. There the Romans, under *Fa'bius Maximus*, defeated the Samnite confederates with great slaughter, and the loss of the leader, *Egna'tius*. For five years more the struggle was protracted. In 292 B.C. the gallant *Pontius* was defeated, taken prisoner, and barbarously executed by the Romans at their general's triumph in Rome. No more disgraceful act stains the annals of Rome than this cruel treatment of the generous foe who, nearly thirty years before, had spared a Roman army at the Caudine Forks, and had forborne to seek vengeance for the treachery with which his mercy was requited. The Samnites could now only keep up a guerrilla struggle, while the Roman armies marched to and fro, inflicting utter devastation on the land. In 290 B.C. the war ended with the entire submission of exhausted Samnium, and the Romans now acquired, by the conquest of the Samnites and Umbrians, the mastery over Central Italy.

8. In their career of subjugation, the Romans had to dispose of the *Etruscans* and the old foe, the *Senonian Gauls*. In 283 B.C. the great battle of the *Vadimo'nian Lake* (in Etruria) was fought; the united army of the Gauls and Etruscans was totally defeated; Etruria's day was done; the Senonian Gauls were, in the expressive Americanism, "wiped out"; the Romans were now masters of all Northern Italy.

9. In 282 B.C. came the struggle in Southern Italy, with the Lucanians and Tarentines, which brought the Romans

into collision — legion against phalanx — with Greek methods of warfare. (See page 143.) In the preface to Macaulay's lay, *Prophecy of Capys*, one may read a vivid account of this war-crisis. After Roman defeats by Pyrrhus in 280 B.C. (when the Consul Lævi'nus was beaten at *Heracle'a*, in Lucania, on the river Si'ris), and in 279 B.C., at *As'culum* (in Apu'lia), the war was virtually ended by the rout of Pyrrhus at *Beneven'tum* (in Samnium), in 275 B.C. The Roman victor was the renowned Consul *Cu'rius Denta'tus*, a fine specimen of the old Roman for courage and rugged simplicity. He was of Sabine origin; and, soon after the magnificent triumph awarded him, he tilled with his own hands his little farm in the Sabine territory. The defeat of Pyrrhus was followed by the capture of *Taren'tum*, and the submission of the *Luca'nians*, *Bruttians*, and all other peoples who had hitherto held out, or risen, encouraged by Pyrrhus, against Roman power in Central and Southern Italy. By the year 266 B.C. the Roman conquest of Italy was completed, and the city on the Tiber was mistress of the whole land, from the rivers *Ru'bicon* (in northern Umbria) and *Ma'cra* (in northwestern Etruria) in the north (the frontiers of Cisalpine Gaul), to the towns of *Rhe'gium* (on the southwest coast — the toe) and *Brundu'sium* (on the Adriatic Sea — at the heel) in the south of Italy.

Subjugation
of Southern
Italy.

10. Rome, thus become the most compact and powerful state in existence, now showed the genius of her people for government by the method in which the Romans consolidated and organized the territory which they had won. The conquered nations kept in the main their own laws, languages, and administrations, but they looked to Rome as their centre and leader, whom they were bound to follow in war, and in connection with whom alone future advantages were to be acquired.

Consolidation
of Rome.

11. The whole of Italy now comprised, politically, *three*

classes: (1) The *Roman citizens* (*Cives Romani*), forming the Roman people in the strict technical sense (*populus Romanus*), the governing body of the whole state.

Roman
citizens.

These citizens belonged (a) to the *thirty-five tribes* (or *wards*, or *parishes*) into which the territory of the city of Rome was divided, north of the Tiber beyond Veii, and south to the river Li'ris; (b) to *Roman colonies* established in different parts of Italy; (c) to various *municipal towns* which had received the Roman franchise. Nearly all of these citizens (the exceptions being the inhabitants of some of the municipal towns) had the right of voting in the *Comitia Tributa* at Rome.

12. (2) The *Latins* (called "*Nomen Latinum*" or "*the Latin name*"). This must be understood in a technical, not in a local, sense, and applies to those

Latins.

who belonged to towns having the *Latin franchise*, given originally to most of the conquered towns of Latium. Any male inhabitant of a town with this "Latin franchise" could, by holding a public office in his own town, become a full Roman citizen of the tribes, if he chose to remove to Rome.

13. (3) The *Socii* or *Allies* (called also *Fœderatæ Civitates*, or *Fœderati*); these were all the other commu-

Allies.

nities of Italy, not included in (1) or (2). These "*Allied States*" really existed in various degrees of subjection to Rome, having no political privileges, and being bound to furnish troops for the Roman armies, but enjoying her powerful protection against foreign enemies. With regard to the *Nomen Latinum* and the *Socii*, Rome (*i.e.* the *Cives Romani*) retained the sovereign rights of making war, in which all must join, concluding treaties by which all were bound, and coining money which all must recognize and circulate. In this excellent system, which "reconciled municipal freedom with the unity and supremacy of the central power," we see the fitness of Rome to govern what she had conquered, and how well she was adapted by the genius of

her people to subdue and to form the world into one vast empire. By the conquest of Italy the wealth of the Roman state was greatly increased in the revenues derived from mines, forests, and harbors which she had acquired; the Patricians and Plebeians alike obtained lands to hold and to till; a solid basis of power was obtained, on which to erect the imposing fabric of her future vast dominion.

14. The famous Roman roads are to be found not only throughout Italy, where they were constructed in various directions from the capital, but in every ^{Roman roads.} land once conquered by Rome and stamped by her, as she stamped all her conquests, with ineffaceable marks of her possession and her power. Thus, in England, many of the present highways run for many miles along the line of the old Roman roads. "Watling Street" in London is the beginning of one that ran from London northwards. These great roads were first made with the military purpose of providing a way that should be solid at all seasons of the year, for the march of legions and their heavy baggage through districts subdued by Roman arms. They were wonderful pieces of determined practical engineering, and in order to carry them straight to the points aimed at, marshes and hollows were filled up, or spanned with viaducts; mountains were tunnelled, streams were bridged; no labor, time, or money was spared.



CONSTRUCTION OF A PORTION OF THE
APPIAN WAY.

15. The first and greatest of the Italian roads was the famous *Appian Way* (*Via Appia*, called *Regina Viarum*, "*Queen of Roads*"), which was begun by *Appius Claudius*,

Censor in 312 B.C. The struggle with the Samnites was at its height when this great causeway, built with large, square stones on a raised platform, was made direct from the gates of Rome to Cap'ua, in Campa'nia. The *Via Appia* was afterwards extended, through Samnium and Apu'lia, to Brundu'sium (on the lower Adriatic), the port of embarkation for Greece. Parts of the original stonework are existing at this day. Other great roads of Italy were the *Via Aure'lia* — the great coast-road northwards, by Gen'ua (Genoa), into Transalpine Gaul; the *Via Flaminia*, through Umbria to Arim'inum; and the *Via Æmilia*, from Ariminum, through Cisalpine Gaul, to Plac'en'tia.

16. The two original deities of the Roman Panthe'on, who belonged to it in common with that of the Greeks (with whom, as Aryans, they had a common ancestry), were the great *Jupiter* (the Greek *Zeus*), and *Vesta* (the Greek *Hestia*). The chief deity of the tribes of Italy was *Mars* or *Ma'vors*, the god of "manliness," and then, by a transition natural with the Romans, the god of war. The Roman gods of similar name to the Greek deities had often very different attributes. The Roman *Hercules* was a god of property and commerce, quite distinct from the Greek demigod *He'racles*, with his heroic exploits and labors. The originally Sabine goddesses, *Juno*, the type of queenly womanhood, and *Minerva*, the embodiment of wisdom, were great deities at Rome. *Ja'nus* is well known from his image with double face, and from the covered passage at Rome (wrongly called a temple), which was left open in war and closed in peace. *Janus* is only another form of *Dianus* (god of day), and his sister was *Diana*, the moon goddess.

17. We find also, as remnants of the olden worship before Rome existed, certain deities of country life. *Satur'nus* was god of sowing and tillage, in whose honor a great festival in December was celebrated, called the *Saturna'lia* — a time of holiday and feasting for seven days. *Ce'res* was goddess of the corn-crops; *Pa'les* and *Fau'nus* deities of flocks and shepherds. The chief domestic worship was that of *Vesta*, as goddess of the hearth, at whose rites the Roman father of the household officiated as priest, and only kinsmen could be present; and of the *La'res* and *Pen'a'tes*, the spirits of

ancestors and guardians of the home. The mythical king, *Romulus*, was worshipped under the name of *Quirinus*.¹



SATURN.

18. In order to ascertain the will of the gods in important matters, the Romans employed *Augurs* to observe the flash of lightning and the flight of birds. Standing in a space of ground consecrated by ceremonial for the purpose, the Augurs

Roman
Augurs.

took the *auspices* before every public act or ceremony — the holding of *Comitia* and the fighting of a battle. A flight of birds or other sign, appearing on the *right* hand, was unfavorable; on the *left*, propitious. The *Augur* waited till the desired event occurred, and then announced the result. If no Augur were present, signs might be sought from the “*sacred chickens*,” carried about with

an army on campaigns: if they ate their food heartily, it was favorable; if not, unlucky. The educated Romans, however, long before the republic ended, flung away ancestral superstitions, and became adherents, when they believed in anything, of the Greek philosophers' belief in one divinity, of whom they had their various conceptions.

CHAPTER IV.

FOREIGN CONQUEST.

HISTORY OF ROME FROM 266 TO 133 B.C.

I. WE are now to see Rome engage in the greatest conflict of her history, — that with the powerful maritime state, *Carthage*, — a struggle which, when it was fully developed, became for Rome a fight for national existence, in which her enemy was at the height of

Races op-
posed in the
Punic Wars.

¹ On this whole subject the reader is referred to Wilkins's Primer, *Roman Antiquities* (Macmillan & Co.), pp. 105-121.

her power and resources, with Spain and Africa at her back, and with the first general of the age to command her armies. The interest of the *Punic wars* (as they are called from the word *Pu'nicus*, the Latin equivalent of Phœnician, and, in a limited sense, *Carthaginian*, as used by the Greek historian Polyb'ius) is great and enduring. These wars were fought out "to determine which of the two races, the *Indo-Germanic* (otherwise *Indo-European* or *Aryan*), or the *Semitic*, should have the dominion of the world. On the one side—the *Aryan*—was the genius for war, government, and legislation: on the other—the *Semitic*—the spirit of industry, navigation, and commerce. The skill and valor, the determination and resource, displayed on both sides, have caused these wars of Rome and Carthage to remain most vividly impressed upon the memories of men."

2. *Carthage* (pages 65, 81) had become, by the political and commercial energy of her citizens, the leading Phœnician state, ruling over U'tica, Hippo, Leptis, and other cities of Phœnician origin in Northern Africa. The Carthaginians paid also great attention to agriculture, and the whole of their territory was cultivated like a garden, supplying the population with abundance of food. This fact, taken with the wealth derived from her commerce, explains how it was that a city with no large extent of territory was enabled to hold out so long against the utmost efforts of Rome, and at one period to bring her, as it seemed, to the verge of ruin.

3. The political constitution of Carthage was that of an oligarchical republic, and her aristocracy is famed for the number of able men that came from its ranks. On the other hand, she was weakened by being dependent on mercenary troops in her wars, subject to revolts at home among the native populations whom she oppressed, and hampered by the factious spirit prevalent among her leading men. She had a great commercial genius,

Remarks on
the Cartha-
ginian state.

but no gift for assimilating conquered peoples, or for establishing an empire on a solid and enduring basis, and therefore, in the end, she succumbed to Rome, whose part it was to bring the nations under one wide, enduring sway. The struggle of Carthage against Rome became, in fact, the contest of a man of the greatest abilities—*Hannibal*—against a nation of the utmost energy and determination, and the nation, in the long run, won the day.

4. The Carthaginians held Corsica, Sardinia, and various colonies in Spain and possessions in Sicily. It was in *Sicily* that the cause of quarrel between Rome and Carthage was found, and Rome picked the quarrel by interference in a local matter at *Messa'na*. *Hi'ero*, King of Syracuse, as we have seen, had come over to the Romans, who, after defeating the Carthaginian army and taking *Agrigen'tum* (262 B.C.), determined to make themselves masters of Sicily. For this a fleet was needed, and with Roman energy they soon built one. Twice their squadrons were destroyed, but in 260 B.C. the consul *Duil'ius* gained a great naval victory at *My'lae*, on the northeast coast of Sicily, and, from this time, Rome became more and more nearly a match for Carthage on her element, the sea. The Romans invaded Africa without success (255 B.C.), but were generally victorious in Sicily. In 247 B.C. the great *Hamil'car Barca* (father of Hannibal and Has'drubal) was appointed to the Carthaginian command in Sicily, and maintained himself there with great patience and skill against all the Roman efforts. But, in 241 B.C., the Roman commander *Luta'tius Cal'ulus* utterly defeated the Carthaginian fleet off the *Aga'tes Islands*, on the west coast of Sicily, and the Carthaginians then gave in. All Sicily, except the territory of Rome's faithful ally, *Hi'ero* of Syracuse, thus became (241 B.C.) *the first Roman province*.

5. The Romans, with gross ill-faith and injustice, took advantage of a revolt against Carthage by her mercenary

First Punic
War, 264-241
B.C.

troops to deprive her of *Sardinia* and *Corsica* (238 B.C.), and Sardinia was made into a province. Their next exploit was the conquest of *Cisalpine Gaul*, which was completed 222 B.C., and the Roman hold upon the new territory was confirmed by the establishment of military colonies at *Placen'tia* and *Cremo'na*.

Conquest of
Sardinia,
Corsica, and
Cisalpine
Gaul.

6. Carthage had resolved upon revenge for past defeats and injuries from Rome, and intrusted her cause to the great *Hamil'car Barca*. He sought to create for his country a new empire in Spain, which might be used as a base of operations against the foe for whom he had a deadly hate. From 237 to 229 B.C. (when he fell in battle) he was engaged in reducing a large part of Spain to submission. In 221 B.C. his son, the illustrious *Hannibal*, took the Spanish command, and he soon brought on a new conflict with Rome by his capture of her ally, the city of *Sagun'tum*, on the northeast coast of Spain.

The Cartha-
ginians in
Spain.

7. The hero of the Second Punic War is *Hannibal*, one of the purest and noblest characters in history — a man of whom all the wrath and envy of his foes have not been able to disfigure the portrait which the facts have forced them to transmit to future ages. Great as a statesman, supremely great as a soldier, beloved by his troops, and justly dreaded by the most warlike people of the ancient world, Hannibal stands forth an object for the highest admiration and esteem. Of his military capacity it suffices to say that two of the ablest generals that ever lived, Napoleon and Wellington, pronounced Hannibal to be the greatest of all commanders.

Hannibal and
the Second
Punic War,
218-202 B.C.

8. In 218 B.C. the Carthaginian general crossed the Alps, after a five months' march from Spain, and descended with a storm of war upon the Romans. With a force of twenty thousand foot and six thousand horse he encountered the consular armies, and defeated them at the rivers *Tici'nus* and *Treb'ia* (218 B.C.), in *Cisalpine Gaul*,

Victories of
Hannibal.

the *Tras'imene Lake* in Etruria (217 B.C.), and most decisively, and with immense slaughter, at *Cannæ*, in Apu'lia, in 216 B.C. For fifteen years (218 to 202 B.C.) Hannibal maintained his ground in Italy, defeating the Romans again and again, opposed by the cautious *Fa'bius Maximus* and the



daring *Marcel'us* (the conqueror of Syracuse), but unable to capture Rome, or to subdue Roman steadfastness and courage.

9. The chief causes of the ultimate failure of Hannibal, besides the doggedness of Rome's resistance, were the faithfulness of many of Rome's allies, especially the Latins, in Italy, the success of Roman armies, under *Publius Scipio*, in Spain (temporarily subdued 205 B.C.), and the want of due support by Carthage to her great leader. The crisis came in 207 B.C., when Hannibal's brother, *Hasdrubal*, crossed the Alps into Italy with a powerful army which, joined with Hannibal's in Southern Italy, would probably have effected the conquest of Rome,

Causes of
Hannibal's
defeat.

now almost exhausted. This was not to be. Hasdrubal was defeated, and slain by the Romans at the decisive battle of the *Metaurus* (a river in Umbria), one of the great critical contests of history. The junction of the forces thus prevented, Rome was saved, and, in order to be rid of Hannibal, the war was carried now into the enemy's country.

10. *Publius Scipio*, so successful in Spain, crossed from Sicily to Africa in 204 B.C., and did so well for Rome that Hannibal was recalled. The Second Punic War ended with the defeat of Hannibal by Scipio at *Zama* (five days' journey from Carthage), in 202 B.C. The conqueror gained the surname of *Africanus*. Hannibal lost his army, but not his fame. Rome was certain now to rule the world. The terms of peace with Carthage made her for the time a mere dependency of Rome. All her foreign possessions were given up; her fleet was reduced to ten ships; she was to make no war without Rome's permission; an enormous war indemnity was exacted.

11. In 213 B.C. Rome attacked *Philip V., King of Macedon*, because he had made a treaty with Carthage, and, after making an alliance with the *Ætolians*, the Romans gained some successes over Philip in the *First Macedonian War*, ending in 205. The *Second Macedonian War* (200-197 B.C.) put an end to Macedon's supremacy in Greece, by the victory of the ex-consul *Flaminius* at *Cynoscephalæ*, in Thessaly, 197 B.C.

12. *Antiochus the Great*, of *Syria*, who had irritated Rome by meddling in the affairs of Greece, which he invaded in 192 B.C., was beaten by the Roman armies in Greece and Asia Minor, and in 188 B.C. made peace on terms that left Roman influence supreme in Asia Minor as far as *Syria*.

13. The great Carthaginian, even after *Zama*, had not despaired of himself or of his country. He set vigorously to work at internal reforms in Carthage with a view to

renewing the contest with Rome; but, being thwarted by jealous and unpatriotic rivals, who also intrigued for his surrender to the Romans, he fled to the court of Antiochus the Great of Syria, in 194 B.C. In re-
Fate of Hannibal.

jecting her greatest man, Carthage had lost her last chance of regaining any real power. Hannibal was driven from his shelter with Antiochus by the Roman demand for his surrender, and took refuge with *Pru'sias*, King of Bithynia, for some years; but Roman dread of his abilities pursued him, and, hopeless of escape, he poisoned himself about 183 B.C., leaving Rome free at last to pursue her victorious career.

14. A *Third Macedonian War*, begun in 171 B.C., was waged by the Romans against King *Per'seus*, son of Philip V., and ended with a great Roman victory at *Pydna*, in 168 B.C., and the extinction of Macedonia as a kingdom. After a revolt, called the *Fourth Macedonian War*, and a war against the forces of the Achæan League, *Corinth* was taken by *Mummius* (page 146), and *Macedonia* and *Greece* became *Roman provinces* (147 and 146 B.C.).
Roman conquest of Greece.

15. There was a powerful party in Rome (headed by the stern censor *Pōr'cius Cæ'to*) who relentlessly insisted on the destruction of Carthage. Her
Third Punic War.

warlike neighbor, *Masinis'sa*, King of *Numidia*, was encouraged by the Romans in harassing attacks, and in 149 B.C. Rome found a pretext for war. Her forces could not be resisted, and Carthage offered a complete submission, seeking the preservation of her commerce and her capital by a surrender of arms, war-ships, and her internal independence.

16. When Rome insisted on the destruction of the city of Carthage itself, and the removal of the inhabitants to inland abodes, the Carthaginians took
Siege of Carthage.

counsel of despair, and resolved to stand a siege within their strong fortifications. *Scipio Africanus Minor* (son of *Æmilius Paulus*, the conqueror of Macedonia, and adopted into

the Scipio family) conducted the three years' siege of the great commercial city and her citadel, and Roman determination as usual carried its point. After fearful house-to-house fighting the remnant of seven hundred thousand people surrendered; the place was set on fire, and burned for seventeen days; the ruins were levelled with the ground, and Carthage the proud city, alike with Carthage the commercial state, ceased to exist, in 146 B.C., the year of the final conquest of Greece. Part of the territory was given to Masinissa of Numidia, Rome's ally; part became the *Roman Province of Africa*.

17. The great peninsula to the west of Italy was inhabited chiefly by people called *Ibèrians*, and by *Celtic* tribes in the central part. During the Second Punic War the Carthaginian dominion in Spain had been captured by the Scipios; but the inhabitants have always been well-nigh invincible in war, and even the Romans found the task long and difficult. The north and north-west of the country, indeed, remained independent till the time of the empire. The *Celtibèrians*, tribes of mixed origin in Central Spain, were conquered about 180 B.C., after a long resistance. The part of Lusitania (modern *Portugal*) to the south of the Tagus was mastered after a brave struggle, maintained for years by the gallant *Viria'thus*, with whom the Romans made a treaty, prior to his assassination by their contrivance, in 140 B.C. The conquest of the centre and south of Spain was completed in the capture and destruction of the strong city of *Numan'tia*, near the source of the *Douro*, by *Scipio Africanus Minor*, in 133 B.C. The country had long before been divided by Rome into two provinces, respectively to the east and west of the *Ibèrus* or *Ebro*, called *Hispa'nia Citerior* and *Hispa'nia Ulterior* ("hither" and "further" Spain).

18. In subduing Spain, Rome was taking civilization to a land of peoples almost new to the culture of the east and

centre of the Mediterranean world. The inhabitants were brave, temperate, hardy, warlike, proud, and strongly attached to freedom, and they were now to show themselves, in a marked degree, capable of taking up the new ideas, customs, and language conveyed into their midst by the conquerors. The country was in course of time quite transformed and Romanized; the Latin language was adopted, the literature both of Greece and Rome was taught in the schools, and under the emperors many distinguished authors in the Latin tongue were of Spanish birth. The modern language of the country is so closely derived from Latin that a scholar can readily divine the general meaning, without previous study.

Roman
influence
on Spain.

19. The kingdom of *Per'gamus* (page 146) became very extensive after the defeat by the Romans of Anti'ochus the Great, of Syria, in 190 B.C. Rome then gave nearly all the south and west of Asia Minor to *Eu'menes II.*, King of Pergamus. In 133 B.C. King *Attalus III.* bequeathed the whole of his dominions to the Roman people, and the *Province of Asia* was formed.

Roman ac-
quisition of
Pergamus.

20. At the *beginning* of the period now treated of — 266 B.C. — Rome possessed only the peninsula of Italy; nor was she mistress of the whole of that, for *Ligu'ria*, the country of brave people south of Cisalpine Gaul, was not subdued till long after the Second Punic War. At the close of this epoch — by 133 B.C. — Rome was the one great power of the world — possessor of most that was worth having (save Gaul, Egypt, and Syria) on the Mediterranean shores. In *Europe, Asia, Africa*, she ruled *Italy, Sicily, Sardinia, Corsica, Cisalpine Gaul, the south and centre of Spain, the late territory of Carthage in Africa, Northern and Southern Greece*, and *most of Asia Minor*. The Roman name had become one of fear to the nations who had seen country after country mastered or absorbed by the irresistible republic.

Review
of Rome's
conquests.

21. The conquered provinces were governed by ex-consuls and ex-prætors, with the title of *Proconsul* or *Proprætor*, attended by an army of officials. The wealthy order in the state, known as the *Equites* (*Knights*), farmed the taxes and the tribute levied from the provincials; and collectors of public revenue (the *publicans* of Scripture) were scattered over the whole Roman world, and held in bad repute. The *Proconsuls* and *Proprætors* had the highest military and civil powers in their governments, and their eager desire to return to Rome with abundant means caused gross oppression of the people in the provinces. The grand passion of the Romans at this time was to amass money, whether by plunder in war, usury at home, or speculation and commerce abroad. The provincial governors received gifts from states and kings not yet subdued, bribes for their decisions in law suits, and a share of the plunder made by extortionate tax-gatherers.

22. As the senate alone appointed the provincial governors, and confined the appointments to senators, it was the chief object of a rising citizen of Rome to become a member of that ruling body. The position could only be reached by holding the high offices in the state, and, in order to secure election by the *Comitia* to these offices, it was needful to get the votes of the people by providing expensive shows in the theatre and circus, and, as degradation went on, by direct bribes. After passing through to the consulship by such means, a man would enter the senate with an enormous load of debt, and could only hope to pay his creditors and acquire a fortune for himself by the proceeds of his term in a province as *Proprætor* or *Proconsul*. Although a provincial governor was liable to prosecution at Rome on his return, for crimes committed in his public capacity, the senatorial judges before whom he would have to appear were as open to bribes as the voters in the *Comitia*, and part of the plunder of the provinces was

Proconsuls
and Propræ-
tors.

Political
corruption.

thus devoted to securing impunity at Rome for those who robbed her unhappy subjects.

23. The old class of Roman citizens, under the military system of universal service and the losses of the Punic and other wars, had greatly diminished in numbers. The soldiers of the armies that went out to the provinces often remained there as military colonists, and Rome and Italy received in exchange millions of foreign slaves, who, set free, became Roman citizens, and the old race rapidly degenerated through intermarriage with these foreigners from all quarters of the Roman world. The lower order in Rome thus became in time a mere mob, living in idleness by the price of its votes, and on the cheap or gratuitous corn from Sicily and Africa, which was distributed by the senate to appease popular discontents. The original *Patricians* and *Plebeians* had become, as before stated, classes of rich men and paupers, with no middle class of peasant-proprietors and merchants to hold the political balance, and give stability to the constitutional order of things.

Causes of the degradation of Roman citizens.

24. The sudden and vast increase of wealth flowing to Rome from such conquests as those of Carthage, Greece, and Asia, brought with it great luxury and its attendant vices. The newly enriched senators and knights, spurning the protests and scorning the example of such men as Cato the censor, and those who kept to the olden simple style of life, plunged into all the extravagances that Greek and Asiatic fashions prompted, and that Roman deficiency in taste soon carried to a monstrous excess in gaudy mansions and furniture, country houses, pleasure-grounds, and fish-ponds to supply a favorite Roman food; on troops of artistic or menial slaves; foreign wines and dainty dishes; toadies and buffoons. The Roman conquests had thus caused evils that were swiftly sapping the very foundations of the free republic of Rome.

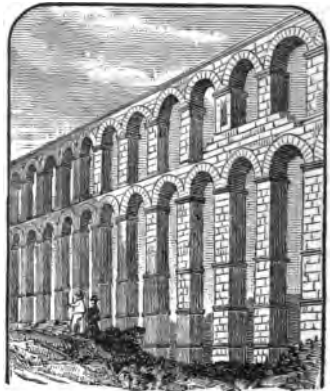
Social corruption.

25. A more beneficial use of the new wealth was made on works of public service and adornment. The buildings at Rome called *Basilicæ*, served as courts of law and as *Exchanges* for men of business. Of these (which were rectangular halls, with rows of columns, and a recess at one end for the tribunal) the *Basilica Por'cia* was erected in 184 B.C., the *Basilica Fulvia* in 179, and the *Basilica Sempro'nia* in 171. The *Porticoes* were covered and paved walks, open on one side, and supported by columns. The *Porticus Metelli* was built by the *Proprator Metellus* after the celebration of his *triumph* over *Perseus*, King of Macedonia, 146 B.C.

26. Among the most important and celebrated of the public works of ancient Rome were the *Aqueducts* for supplying the city with water from the hills outside. Some of these are still used to supply modern Rome. Of others the stupendous remains are visible in the *Campagna* around Rome, and in various countries which were for

merly provinces of the empire. The first of these was the *Aqua Appia*, begun by the censor *Appius Claudius* in 313 B.C. The *A'nio Vetus*, begun in 273 B.C., brought water to Rome from the river *Anio*, eighteen miles away. It was mostly underground, and the windings of the course taken made the whole work over forty miles in length. The *Aqua Marcia*, famed for the coldness and purity of the water which it conveyed, was built in 144 B.C., at the public expense, by the prætor *Quintus Marcius*. It began nearly forty miles from Rome, and was of great height and solidity, proceeding for several miles on arches, of which remains are still visible. In such works as these the Romans displayed the practical character which belonged to them.

27. The chief works of art at Rome either came from Greece as part of the plunder of war, or were executed there by Greek artists of the later school. Elegance and culture were by nature foreign to the Romans; these they sought from Greece, and



ROMAN AQUEDUCT.

Greek
influence on
Rome.

large numbers of Greek slaves were brought to Rome. These Greek slaves and freedmen acted as superintendents of factories and teachers of the children. The city population also included large numbers of Greek musicians, teachers of rhetoric, philosophers, secretaries, and copyists (an important class when there was no printing), in many cases inmates of the houses of the great, whom they instructed and amused. The effect of Greek culture and philosophy was to make religion decline into mere expediency. The educated class protected popular superstitions which they despised, and it was said that two soothsayers could not meet in the street without laughing in each other's face at the mockery of their professing belief in the observation of omens and signs from heaven as revealing the divine will.

28. Roman literature only came into existence five centuries after the foundation of the city. The old rude ballads are entirely lost, and the first Roman poet was *Livius Andronicus* (a native of *Magna Græcia*), a drama by whom was performed at Rome in 240 B.C. He took his comedies and tragedies from the Greek, being master of both tongues. He was followed by *Nævius*, a Campanian, who adapted (from the Greek) comedies in which he attacked the Patricians. An epic poem of his on the first Punic War furnished matter to Ennius and Virgil. He died about 200 B.C. The founder of Roman literature is generally said to be *Ennius*, a native of *Magna Græcia* (200 to 170 B.C.). He wrote an epic poem, in dactylic hexameters, on the annals of Rome, and this work was the chief epic poem in Latin until Virgil, borrowing largely from his predecessor, surpassed him in his immortal "*Æneid*."

Early Roman poets.

Plautus and Terence.

29. Of that great comic genius *Plautus*, who wrote between 225 and 185 B.C., twenty plays remain; and modern opinion has ratified the verdict of the Romans, with all classes of whom *Plautus* was a great favorite. He translated old Greek comedies, and also used their plots and characters for real Roman work as to dialogue and detail. His plays have found imitators among modern writers of the highest order, including the great Molière. *Plautus* and *Terence* are familiar to select audiences from the performance of some of their plays in the colleges of our day. *Terence* (*Terentius Afer* — "Terence the African") was born at Carthage in 195 B.C., and died in 159. We

have six of his comedies, adapted from the Greek, and written in Latin of perfect elegance and purity. The tragic poet *Pacuvius*, whose works are lost, flourished about 160 B.C. Another tragedian, *Ac'cius*, came after *Pacuvius*. Roman tragedy, like Roman comedy, was largely imitated from the Greek.

30. During and after the Second Punic War (218–202 B.C.) the historical writers *Fabius Pictor* and *Cin'cius Alim'ntus* occur; they wrote (in Greek) an account of that struggle. The famous censor *Por'cius Cato* (died 149 B.C.) wrote a historical work on events from Rome's foundation till his own time, entitled "*Origines*," the first prose work in Latin of which we have any considerable remains.

CHAPTER V.

DECLINE AND FALL OF THE REPUBLIC.

FROM 133 TO 27 B.C.

I. THE burning grievance with the mass of the people in Italy was the land question. The *Licinian Law* of 366 B.C., limiting the amount of public land to be held by Patricians, and providing for the distribution of the surplus among the Plebeians, had not been carried out, and the former corn-lands of Italy were now turned into pasture-land, held by the rich in vast domains, while the old race of peasant-proprietors had become almost extinct. The people had not only lost the land, but the love of labor, and were crowded into the towns, where they lived on the largesses and bribes of the wealthy, and were increasingly degraded by association and intermarriage with the slave population that now flooded Italy.

2. *Tiberius Gracchus*, a son of the famous *Cornelia* (a daughter of Scipio Africa'nus, the victor at Zama), a tribune (*Tribunus Plebis*), in 133 B.C. took up the cause of his poor and oppressed fellow-citizens. His object was to give a share of the *public* land (which belonged

to the state, and therefore to the people) to each free citizen, and so to people Italy once more with citizens, instead of slaves, and to restore agriculture, which had lapsed into pasturage. He therefore proposed a bill to enforce the Licinian Law, and, on the death of Attalus, King of Pergamus (bequeathing his kingdom and property to the Roman people), Gracchus proposed that this property should be distributed to the new class of small land-owners to stock their little farms. By these measures a new middle class would have been created, which would have done much to avert ruin from the republic. The hostile nobles rose, and, with their retainers, murdered Tiberius Gracchus in the Forum during the voting for his second tribunate, in 132 B.C. His brother, *Caius Gracchus*, was tribune in 123 and 122 B.C., and carried several laws in favor of the poor; but he also was driven to death by the senatorial party in 121, during a furious outbreak, which ended in the wholesale murder of his adherents in Rome. The treatment of the Gracchi by the Patricians was sufficient to show that the old Roman respect for law had now vanished. The legislation of the Gracchi was eventually neglected or repealed, and the last chance of saving the republic was lost.

3. The internal history of Rome relates now to the struggles and domination of individuals, which were mainly by physical force. The contests involve an aristocratic and a popular side — one party striving to maintain class privileges and the predominance of the senate, and the other determined to make free citizens of all the inhabitants of Italy, and to break down the remaining power of the aristocracy.

Character
of internal
struggles.

4. The Roman senate had at this time degenerated to short-sighted, selfish oligarchs, who cared for little besides the power wielded in the consulship, the vanity gratified in a "*Triumph*," and the greed glutted in a provincial government. On his return from abroad the

Debasement
of the senate.

Roman *proconsul* or *proprator* generally gave himself up to ease and luxury for the rest of his days, and deserted politics when they had given him all he cared for. The senate had thus become quite unfit to rule at a time when firm and wise control was more than ever needed. The fighting of factions, the continued foreign conquests, and the civil wars of eminent leaders, characterized the last century of the republic.

5. Between 125 and 120 B.C. the *Allo'broges* and other tribes in the south of Gaul were subdued, the colony of *Aquæ Sex'tiæ* (the modern *Aix*) was founded there, and a Roman province was made in 120 B.C., called by the Romans "*Provincia*," as opposed to the rest of Gallia, the modern *Provence*.

Roman
conquests
in Gaul.

6. *Jugur'tha*, King of *Numidia* (northwest of Africa), was grandson of Masinis'sa, who (page 209) was a thorn to Carthage at the close of the Second Punic War. Gross corruption in the Roman senate was revealed — members of which Jugurtha bribed to connive at his intrigues and crimes for the possession of the throne of *Numidia*. During the war between Rome and Jugurtha (111 to 106 B.C.), Jugurtha bribed two Roman commanders, and defeated another. The great Roman general *Md'rius* ended it by defeating and capturing Jugurtha (106 B.C.), who was starved to death after his conqueror's triumph, in 104. *Numidia* became a Roman province about sixty years later.

7. The celebrated *Marius*, seven times consul, was born at *Arpinum* (birthplace also of *Cicero*), in Latium. He appears in the civil struggles as champion of the popular element against the Roman aristocracy. He was one of the ablest generals that Rome produced, but in politics was simply an unscrupulous and arrogant soldier immersed in civil strife. The *Cimbri* were a Celtic people in the northwest of Germany, the *Teu'tones* (or *Teutons*) were a German tribe on the Baltic coast. These tribes, numbering three hundred thousand fighting men,

Marius and
the Cim-
brian war.

with their wives and children, moved southwards through Gaul, and, as they neared Italy, defeated several Roman armies with great slaughter, between 113 and 105 B.C. After an unsuccessful attack on Spain they returned to the *Provincia* (south of Gaul), and there Marius saved the Roman Empire from being overwhelmed by northern barbarians. In 102 B.C. he annihilated the *Teutones* in a great battle near *Aquæ Sextiæ* (*Aix*), on a spot where the modern village of *Pourrières* still preserves the name of *Campi putridi* ("putrefied fields"), given to the battle-ground from the number of decaying bodies. In 101 B.C. Marius destroyed the *Cimbri* at the battle of *Vercel'lae* in Cisalpine Gaul.

8. The *Social* or *Marsic War* was one of the great contests of Rome. The Italian tribes — chiefly the *Marsi*, *Picen'tes*, *Pelig'ni*, *Samnites*, *Ap'uli*, and *Luca'ni* — were now claiming the full Roman citizenship, as the Plebeians had done in the old struggles with the Patricians. Rome had given up her old wise policy of making new citizens out of subjects, and she was now to suffer for it in a tremendous conflict with the indignant Italians. The fidelity of the Latin colonies alone saved her from ruin. The war continued during two years, 90–89 B.C., and was of the most sanguinary and desperate character. In 89 B.C. *Asculum* in Pice num was taken by the Romans and destroyed. The Romans had already detached some of their enemies by the *Lex Julia*, giving the Roman franchise to the Latin colonies, and to such of the Italian allies as gave up the contest; and, after further Roman successes, Rome granted all the demands of the Italian confederates, when three hundred thousand brave men had fallen on both sides. The *Lex Julia* was extended to the citizens of all towns in alliance with Rome throughout Italy, that is, to the *Socci* (see page 200), and, on compliance with certain formalities, the Roman franchise was thus carried to the borders of Cisalpine Gaul.

The Social War.

9. *Mithridates, King of Pontus*, on the Euxine Sea (re-
 Mithridatic revolted from the old Persian empire), was a man
 wars. of boundless energy and great ability, who, in 88
 B.C., attacked the neighboring countries *Phrygia* and *Galatia*,
 and became master of the Roman province of Asia, where
 he carried out a massacre of scores of thousands of the
 Roman residents. In the *first Mithridatic war* (88–84 B.C.)



Sulla, an able general, and leader of the senatorial party at Rome, defeated the troops of Mithridates in Greece, the latter giving up his conquests and paying a large indemnity. The *second Mithridatic war* (74 to 63 B.C.) arose out of a claim to the possession of Bithynia, bequeathed by its late king, Nicomēdes, to the Romans. The chief generals on the side of Rome were *Lucullus* and the famous *Pompeius Magnus* (the future antagonist of Julius Cæsar), Mithridates being assisted by his son-in-law *Tigranes, King of Armenia*. The power of Rome prevailed, and Mithridates, driven from his throne by her arms and by domestic rebellion, died, in 63 B.C., in what is the present *Crimea*.

10. Meanwhile Rome had been plunged into a civil war (88 to 82 B.C.), which presents a dreary scene of massacre and plunder. It began in a rivalry as to the command in the *first Mithridatic war*, and Sulla, having ready an army, to which the senate had appointed him, marched on Rome and drove Marius into exile, 88 B.C. It was then that Marius was pictured as "sitting on the ruins of Carthage." In 87 B.C. *Cinna*, a supporter of Marius (Sulla having gone to Greece against Mithridates), roused the party, and recalled Marius. Rome was forced to yield, and a fearful massacre took place of the senatorial and other enemies of Marius, who died in 86 B.C. In 83 B.C. Sulla returned, and defeated the partisans of Marius (supported by a Samnite army) in a terrific battle outside the *Colline Gate* of Rome (82 B.C.). A general slaughter of the opposite faction throughout Italy now followed, *proscriptions* or lists of the doomed being regularly published. In 81 B.C. Sulla was made "*dictator*" by the senate, and his soldiers and the supporters of the senatorial party were rewarded by the plunder derived from the confiscated wealth of nearly three thousand slain *Equites* (the rich tax-farming class), and of such senators as were of the Marian faction.

Civil war
of Marius
and Sulla.

11. Sulla now effected an aristocratic revolution, undoing the popular legislation, reducing the power of the *Tribuni Plebis*, and abolishing the powers of the *Comitia Tributa*. He also established many military colonies throughout Italy, dividing the lands amongst his old soldiers. In 79 B.C. Sulla suddenly resigned his power, and died in 78 B.C. The changes he made in the constitution were of little moment really, as the *free state* was virtually dead, and greater men than Marius and Sulla were coming to the front to contest the *sovereignty* of the Roman world.

Sulla's meas-
ures and
death.

12. *Cneius Pompeius* was one of the ablest generals produced by ancient Rome, was born in 106 B.C., fought with

great distinction on Sulla's side in the civil war with Marius, and succeeded Sulla as head of the aristocratic (senatorial) party. After some successes against Roman revolt in Spain (76-71 B.C.), Pompey became consul, in 70 B.C., and, being the popular hero, he annulled some of Sulla's legislation. In 67 B.C. the famous *Gabinian Law* (giving extraordinary powers, carried by the tribune *Gabinus*) gave Pompey a grand opportunity, which he used with consummate ability. The Mediterranean Sea was at this time infested by pirates so numerous and bold that they plundered cities on the Greek and Asiatic coasts, threatened Rome with starvation by cutting off the corn-ships coming from Africa and Egypt, and seized persons for ransom not far from Rome itself. In three months, by masterly execution, Pompey swept the great central sea clear of these rebels and marauders, and, pursuing the chief body to their nests and strongholds on the coast of Cilicia, drove them to death or to surrender.

13. This exploit was followed by his successes in Asia against *Mithridates* and *Tigranes*, already referred to. *Pontus* was thus made a *Roman province* in 65 B.C. In 64 B.C. Pompey made *Syria* a province by deposing the king Antiochus. In 63 he subdued *Phœnicia* and *Palestine*, capturing *Jerusalem* (page 61), and returning with a splendid *triumph* to Rome in 61 B.C. Three other prominent men had now arisen in Rome: *Cicero*, *Crassus*, and *Julius Cæsar*.

14. *Marcus Tullius Cicero*, one of those men of olden time whose moral portraits are most familiar to the moderns, was born at *Arpinum*, in Latium, in 106 B.C., and, after a studious youth and early manhood spent on law, philosophy, and rhetoric, became a distinguished orator about 76 B.C. He addressed assemblies on public questions in the forum at Rome, and also practised as an advocate in the law-courts. He passed through the regu-

lar gradation of state-offices, *quæstor*, *curule*, *ædile*, and *prætor*, and became *consul* in 63 B.C. His exploit in this capacity was the crushing of Catiline's conspiracy, for which the great orator received from the senate the title of "*Pater Patriæ*" ("*Father of the Fatherland*"). Cicero politically was a general supporter of the aristocratic or senatorial party. As an orator he was supremely great; as an accomplished man of letters he was a master of style, and had a great variety of attainments; as a statesman he was patriotic, shrewd, weak, and vacillating; as a man he was vain, honest, and amiable.

15. *Marcus Crassus* was a man of great political influence in Rome, because he was by far the richest man there — the possessor, amongst other property, Crassus. of hosts of slaves, who worked at handicrafts, which brought him large gains. In 70 B.C. he, as consul, feasted all Rome at ten thousand tables, besides giving out corn enough to keep every citizen and his household for three months. His wealth and his catering to the citizens, and service rendered in the law courts to those who needed an advocate, gave him much popularity: he had half the senate in his debt, and he could afford to bribe all judges whom eloquence could not reach. He was no statesman, and could only have acquired such weight as he did in the corrupt condition of things existing in Rome. He was one of the leaders of the aristocratic party.

16. *Caius Julius Cæsar* was universally admitted to be the foremost man in all the world's history for varied Julius Cæsar. and, in almost all departments, consummate ability. Naturally good-hearted, keenly intelligent, brave as a lion, charmingly and weightily eloquent, endued with a marvellous memory for things and persons, boundless in generosity, cool in anger, gracious in manner, the favorite of the people, the best-beloved courtier of Roman ladies, one of the purest and most forcible of writers, highly accomplished

in all the arts of a man of fashion and of a statesman and a man of action — he presents a dazzling picture in the union of many qualities and attainments, one or two of which suffice to make a man distinguished among ordinary men. In



JULIUS CÆSAR.

person he was "tall, slight, handsome; with dark, piercing eyes, sallow complexion, large nose, lips full, features refined and intellectual, neck sinewy and thick . . . his dress of studied negligence." He was a noble of the highest position, as born in one of the best of the old Roman families, but he became in a sense the popular champion as leader of the Marian party for about fifteen years after the death of Marius, his

uncle; and, filled with the determination of making himself master of the Roman world, he used all men and every means with the greatest skill to bring about that result. Cæsar was a man who could thoroughly "appreciate the wants of the moment and the problems of the future;" and who could make instruments for his work out of the ideas, the circumstances, and the politicians of his day, and so he commanded and achieved, in the end, complete and brilliant success. He had the supreme genius, perfect knowledge, and heroic qualities needed to create a new world out of the disordered elements of existing decay, and to raise the imposing fabric of imperialism on the ruins of a republic. Julius Cæsar was born in 100 B.C., and gained early distinction as a soldier and an orator. After being *quæstor*, *adile*, and *prætor*, he warred successfully in Spain (as *proprætor*) in 61 B.C., returning to Rome in the following

year. This brings us to the remarkable coalition known as the "*First Triumvirate*."

17. In 60 B.C. the three chief men of Rome — *Cæsar the statesman, Pompey the general, and Crassus the capitalist* — arranged for the division amongst ^{First} *themselves of all the real power in the state.* ^{Triumvirate.} The command of money gave them the possession at will of armies of those soldiers who had now become mercenaries instead of Roman citizens obedient to the constitution; and in Pompey and Cæsar was found abundant skill to direct the military force which would at any moment put the senate and its supporters at their mercy. Cicero held aloof when Cæsar wished him to join the league, and vainly hoped to be able yet to preserve the commonwealth. It was clear that a struggle for supreme power in the hands of one must sooner or later arise.

18. In 59 B.C. Cæsar was consul, and carried a land bill, dividing the rich soil of Campania in allotments amongst the poorer citizens. On the close of ^{Cæsar con-} ^{sul and pro-} ^{consul.} his year of office he was appointed *proconsul* of the provinces of *Cisalpine Gaul, Illyricum, and Transalpine Gaul* for the term of five years, with the command of four legions (about twenty-five thousand men). Cæsar availed of this important and difficult provincial government with the express object of gaining military prowess, and of forging (in the training of an army devoted to his service) the weapon which would be needed in the contest sure to come.

19. During Cæsar's campaigns in Gaul (where his government was prolonged for a second five-year term), ^{Downfall of} ^{Crassus.} Crassus disappeared from the triumvirate. After holding the consulship with Pompey, in 55 B.C., he went as *proconsul* to the *province of Syria*, in 54. His greed of wealth, and desire for the military fame which he envied in Cæsar and Pompey, brought him to ruin, by inducing him to attack the kingdom of *Parthia*.

20. *Parthia* had the rare distinction of being a country the prowess of whose warriors baffled the efforts of Rome for her subjection. The Parthian kingdom, southeast of the Caspian Sea, came into existence about 250 B.C., by revolt from the *Seleucidæ*, the monarchs of Syria, and (page 140) became a powerful realm after the death of Alexander the Great. It included *Parthia proper*, *Hyrca'nia*, and afterwards (130 B.C.) *Bactria*, so that at last its dominions stretched from the Euphrates to the Indus, and from the river Oxus to the Indian Ocean.

21. The inhabitants of Parthia proper (the *Parthi*) were of Scythian origin, and noted in war for the skill and bravery of their armor-clad horse-archers, who enveloped an enemy on all sides, and poured in their



PARTHIAN HORSEMEN.—FROM THE TRIUMPHAL ARCH OF SEPTIMIUS SEVERUS, ROME.

missiles, and then swiftly retired, firing back with proverbially great effect. The ruling dynasty was called the *Arsa'cidæ*, from *Ar'saces*, the founder. The formidable repute of the Parthian warriors was

increased by the war with Syria in 131 B.C., when they annihilated the Syrian army sent against them. "The policy of the Parthian rulers was very exclusive: strangers were not admitted; and commerce was sacrificed to their watchful jealousy. Their establishment in the old Persian Empire caused a great change in the lines of commerce between the eastern and western world. The East India trade—stopped in its passage through Babylonia . . . began to shape its course through Northern Arabia and

the Red Sea. To this change the wealth and splendor obtained by the great commercial cities Palmyra and Alexandria must be chiefly attributed."¹ The Parthians adopted the Greek religion, manners, and customs, which had been introduced into that part of Asia by Alexander's conquests.

22. The downfall of the kingdoms of Mithridates and Tigranes in Asia Minor brought Parthia into conflict with the Roman empire. The conquest of Armenia brought Rome's frontier close to Parthia, and the ambition of Crassus did the rest. He crossed the Euphrates in 53 B.C., and was attacked by the Parthians in the plains of Mesopotamia. The Roman infantry could do nothing against the peculiar tactics of the foe, and Crassus retreated, after great slaughter of his troops, to *Char'ra*. Then, in a helpless situation, he held parley with the Parthian general *Surenas*, and was murdered at the interview. The head of Crassus was cut off and sent to the Parthian king, *Orodes*, who caused melted gold to be poured into the mouth, in mockery of its late owner's love for the precious metal. The Roman standards (the famous "eagles," worshipped as gods by the Roman troops) had been taken by the Parthians, and the remnant of the Roman army became prisoners of war, and settled in the East. A more complete disaster, a more burning disgrace, never befell the arms of Rome.²

Defeat of
Crassus in
Parthia.

23. *Cæsar's* eight campaigns in Gaul (58-50 B.C.) are described in his admirable *Commentaries*, known to every student. Gaul was bounded by the

Cæsar's con-
quest of Gaul.

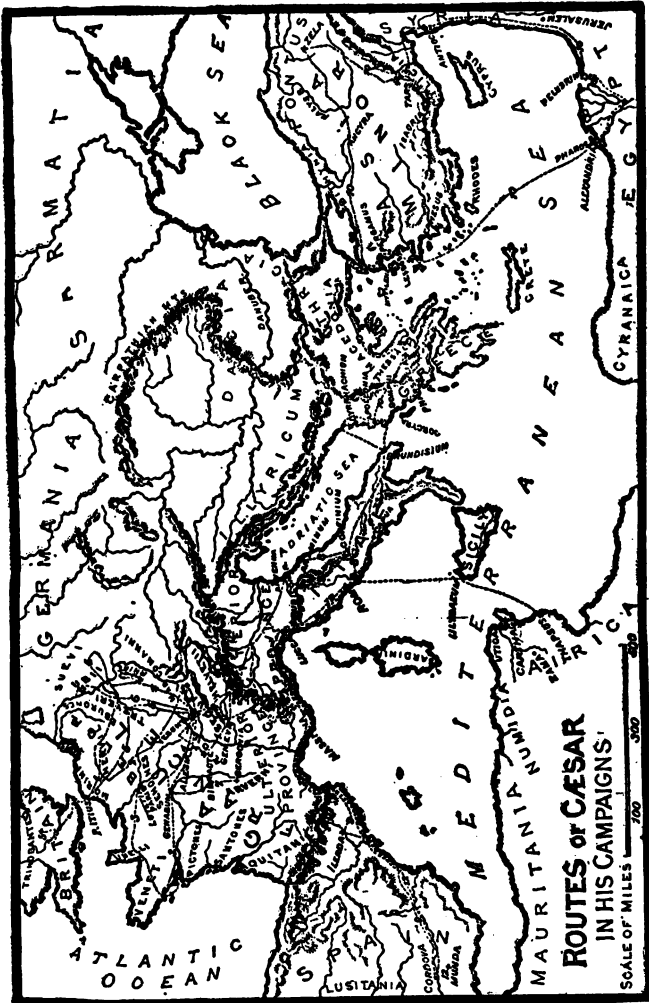
¹ Taylor's *Ancient History*.

² It may be interesting to trace the subsequent history of Parthia. The renowned cavalry seem to have been all-powerful only on their own soil, for their invasions of the Roman province of Syria in 39 and 38 B.C. were utterly defeated, while the invasion of Parthia by the great Roman general and triumvir, *Antonius*, in 36, was repulsed with the loss of a great part of his army. In 20 B.C. the Parthian king *Phraates* restored, chiefly as a friendly concession, the standards and prisoners taken from Crassus and Antonius, and this is the event commemorated by the Roman poets of the day as equivalent to a submission by Parthia. Under the Roman emperors the Parthians sometimes courted and were sometimes at war with Rome, and were partially conquered for a time under Trajan. The Parthian kings encouraged Christianity. In A.D. 226 a revolt of the Persians put an end to the Parthian kingdom, revived the religion of Zoroaster, stopped the eastward progress of Christianity in Asia, and began modern history in Persia.

Rhine, the Alps, the Pyrenees, the Atlantic, and "the Channel." The southern part (*Provence*) had been conquered by the Romans (125 B.C.), and the Roman territory was gradually extended as far north as Geneva, and as far west as Tolo'sa (*Toulouse*). The *Belgæ*, of German origin, held the north: the southwest of the country was occupied by *Iberians*, the centre being mainly occupied by *Celts*, the same race as the Irish, who strongly resemble the old Gauls in character. The greatest hero of the war on the side of the Gauls was the knightly *Vercinget'orix*, who (in 52 B.C.) most bravely resisted Cæsar at *Al'sia* (close to the source of the *Seine*) and was put to death, with true Roman barbarity, after his conqueror's triumph at Rome, in 45 B.C. The chief incidents of Cæsar's great contest in Gaul are his dispersion of the emigrant hosts of the *Helv'etii*, and the expulsion of the Germans, who had invaded Gaul under *Ariovis'tus*, in 58 B.C.; his conquest of the *Belgæ* and the *Acquita'ni* in 57 and 56; his invasions of *Britain* in '55 and 54; and his subduing of Gallic revolts between 53 and 51 B.C., when *Gallia Transalpi'na* was finally and wholly subdued, and the Roman dominion was extended to the Rhine and the Channel.

24. Towards the conquered Gauls, Cæsar showed, on several occasions, the inhuman cruelty and the perfdy which marked the dealings of Romans with their foes. In subduing them, he displayed powers of mind which rank him among the greatest generals. With little previous experience of war, he now adapted means to ends with the utmost skill, showed wonderful foresight and swiftness of movement, and trained for its future work an army of such excellence as has rarely indeed followed a general into the field; a force of which he said himself that "it could go anywhere, and do anything." The importance of the conquest of Gaul in history is, that "it brought the old world of Southern Europe, of which Rome was the head,

Cæsar as a general.



into contact with the lands and nations which were to play the greatest part in later times, with Gaul, Germany, and Britain."¹ Its importance in the career of Julius Cæsar is that it gave him, in his splendid and victorious army, the lever with which he revolutionized the Roman commonwealth; for these legions afterwards conquered Pompey and the senate, and the Gallic campaigns made Cæsar the idol of the soldiery of Rome.

25. Cæsar's brilliant and solid successes in Gaul had aroused a strong jealousy in Pompey, and an indignant fear in the senate, who now brought Pompey over to their views, and made him again their champion. The greatest enmity soon existed between the rivals, and only an occasion for civil war was needed.

26. This occasion arose when Cæsar was ordered by the senate, at Pompey's instance, to lay down his proconsular command, in 50 B.C. (Cæsar being then, after the pacification of Gaul, in Gallia Cisalpi'na, south of the Alps), and to return as a private citizen to Rome, although his (second) term of command over Gaul had still a year to run. This was in reply to Cæsar's request to be allowed to stand for the consulship (of 48 B.C.) without coming to Rome. The object of the senate and of Pompey was to get Cæsar into their hands; in which case he would have probably died after a mock trial. Julius Cæsar was not the man to be caught in this way, and he replied in a decisive way to the senate's order, either to disband his army or to be accounted a public foe. A little river called the *Ru'bicon* flowed into the Adriatic Sea, at the frontier line between Italy and Cisalpine Gaul. To pass that stream with an armed force, from his province into Italy, would be an act of open defiance to the senate, as it were an act of treason to the state, and a declaration of civil war. Early in 49 B.C. Cæsar settled the matter, with

Rivalry of
Cæsar and
Pompey.

The "cross-
ing of the
Rubicon."

¹ E. A. Freeman: *General Sketch of European History*.

characteristic resolution, by crossing the Rubicon at the head of his devoted and well-disciplined troops.

27. Cæsar swept onwards with a vigor that at once drove Pompey and the senate, over the narrow sea, to Greece, and made the invader master of all Italy Flight of Pompey. within sixty days. On entering Rome, Cæsar was appointed consul for 48 B.C., and turned his first attention (in the summer of 49) to *Spain*, where he defeated the Pompeian armies under *Afra'nianus* and *Petré'ius*, making the West safe before going eastwards to encounter Pompey. Cæsar crossed into Greece early in 48, and found Pompey established there with a powerful army. At *Dyrrha'chium*, in Illyria, Pompey defeated Cæsar, who had attacked his fortified position, and then followed him into Thessaly.

28. There, on the plains of *Pharsa'lia*, a decisive battle, fought in August, 48 B.C., ended in the total defeat of Pompey. He fled to Egypt, where he was murdered, by order of the ministers of the king of Egypt, before Cæsar could arrive to save him. Cæsar shed tears of genuine sorrow at the sight of his slain rival's head, and promptly executed the assassins. There is documentary proof that, if the senatorial party had been successful, a fearful and wide-spread "proscription" (as under Sulla) would have taken place, and the Roman Empire would have become the prey of a few abandoned nobles. From such horrors the victory of Cæsar saved the Roman world.¹

29. On his arrival in Egypt, Cæsar became involved in a quarrel which the famous *Cleopa'tra* induced him to take up on her behalf. She was co-sovereign of Egypt with her brother *Ptolemy*, and, having been expelled by his party, was seeking to force her way back with an army raised in Syria. Cæsar had only a small force with him, and the contest (called the "*Alexandrine War*," from the city where the fighting occurred) waged by him with the Cæsar in Egypt.

Dr. Smith's *Classical Dictionary*: article *Pompeius*.

king's troops was of a desperate character. Cæsar was besieged in Alexandria, and had to fight for his life; the Egyptian fleet was burnt, and along with it a large part of the famous library, with its invaluable manuscripts. In March, 47 B.C., the struggle ended in Cæsar's favor, and he made his way back to Rome through Syria and Asia Minor, arriving in September.

30. During Cæsar's absence in the East, the Pompeian party had rallied in Africa, and in September, 47, Cæsar in Africa. he sailed to encounter his enemies there. *Cato the Younger* ("of *Utica*," from the place of his death), a descendant of the famous Cato the Censor, had gathered a large army of Italians and Numidians, which Cæsar routed (in April, 46 B.C.) at the battle of *Thapsus*, a town on the coast, westwards from Malta. At *Utica* (northwest from site of Carthage) Cato killed himself in stoical despair of the republic, and the capture of *Utica* ended the war in Africa.

31. Cæsar returned to Rome in July, 46, and had four splendid triumphs for his victories in *Gaul*, *Egypt*, *Pontus* (where he had defeated *Pharnaces*, son of Mithridates, on his way back from Egypt), and *Africa*. His position was secure, and clemency towards beaten fellow-citizens was displayed in the use he made of his victory. The Roman Republic was at an end, and the Roman monarchy had virtually begun.

32. The last struggle of the Pompeians now was made. Pompey's two sons, *Cneius* and *Sextus*, had gathered a powerful army in Spain, and Cæsar proceeded thither late in 46 B.C. In March, 45, at *Munda* (near Cordova), the Pompeian army was defeated, after one of Cæsar's hardest-fought engagements.

33. The new constitution established by Cæsar had this essential principle — that "the sovereign authority over the provinces and the direction of public policy resided ultimately in one man. The *senate*

Cæsar Dictator and Imperator.

survived as a council of state ; the magistrates administered their old functions ; the *Imperator* (meaning *commander-in-chief*, from which '*Emperor*' is derived) was the real executive, and the legions were the instruments of rule." The republic, under which crime had been licensed, justice publicly sold, and the provinces used as a gold-mine for profligate nobles, had become impossible, and monarchy, under republican forms and names, was the substitute for it. When Cæsar returned to Rome from Spain in September, 45 B.C., he was appointed *Dictator* and *Imperator* for life, his effigy was to be struck on coins ; the month formerly called *Quinti'lis* was named *Julius* (our *July*) in his honor, and the senate took an oath of allegiance and devotion to his person.

34. As master of the Roman dominions, Cæsar did enough to prove that he was as capable of ruling as of winning an empire ; of benefiting as of conquering mankind. In 46 B.C. he had effected the important work of reforming the calendar, which, from inaccurate reckoning, had fallen into confusion, so that the real time was three months behind the nominal. A Greek astronomer was called in to rectify matters, and the *Julian calendar* remained in use till A.D. 1582. He formed great plans for the public good. If Cæsar had been allowed to live, the still malarious *Pontine Marshes*, on the coast of Latium, would have been drained and turned into healthful, profitable land ; and the river Tiber, still mischievous from inundations, would have flowed in a deeper and safer channel. Amongst his beneficent designs were the codification of the Roman law, the establishment of public libraries, the cutting of a canal through the isthmus of Corinth, and the development of trade by the enlargement of the harbor at Os'tia. Divers other schemes occupied his all-embracing mind. All was cut short and rendered vain by human envy, and the worst of human folly. Cæsar had been fully accepted by the great mass of the Romans as their one possible, peaceful

Improvements, actual and projected, of Cæsar.

ruler, when his career was brought to the sudden and tragical end known to all.

35. The probably sincere and fanatical *Brutus*, and the assuredly malignant and ungrateful *Cassius*, were the prime movers in the plot that slew Julius Cæsar. On the *Ides* (15th) of March, 44 B.C., in the senate-house at Rome called "*Cu'ria Pompe'ii*," the greatest ruler in



DEATH OF JULIUS CÆSAR

history died by the daggers of assassins. He fell, bleeding from many wounds, at the foot of the statue of Pompey, whom he had pursued with intent only to spare, whose fate he had bewailed, whose friends he had first conquered and then forgiven, only to be murdered by their hands at last. Julius Cæsar was in the fifty-sixth year of his age when he died, and left his work unfinished, and his power as a prize for the victor in another inevitable civil war.

36. *Marcus Antõnius the Triumvir* ("*Marc Antony*," or "*Antony*") was born about 83 B.C., and gained early distinction as a general under Cæsar in Gaul, commanding the left wing of the victorious army at

Pharsa'lia, and in Cæsar's absence usually his representative and his principal supporter in Rome. At the time of the assassination he was consul with Cæsar, and his eloquence roused the people, and drove Brutus, Cassius, and their faction among the senators to seek safety in flight from Rome.

37. Antony's object was to succeed to Cæsar's power, but there was a rival in the way. This was Cæsar's great-nephew and adopted son, *Caius Octavius* ^{Augustus Cæsar.} ("Augustus Cæsar" later), whose legal name (after adoption) was *Caius Julius Cæsar Octavia'nus*. The senate at first sided with Octavianus, and afterwards veered to Antony. The result was a coalition known as the "*Second Triumvirate*."

38. *Antony, Octavianus, and Lep'idus* arranged, in 43 B.C., to divide the supreme power amongst themselves. The first step needed was to crush their enemies, ^{The Second Triumvirate.} and this Octavianus and Antony did with a cruelty more disgraceful than that shown in the proscriptions of Marius and Sulla. Slaughter-lists were made out, and bands of murderers and plunderers let loose on the victims. Hundreds of senators, thousands of knights (the "*Equites*"), and many thousands of citizens were slain, and their property plundered. The most illustrious of the victims was the great orator *Cicero*, who had provoked the rage of Antony by denouncing him in the speeches known as "*Cicero's Philippics*" (from those of Demosthenes).

39. The triumvirs then turned against Brutus and Cassius, who had raised a large army in the East, and taken up their position in Thrace. In November, 42 B.C., *Antony and Octavianus* utterly defeated them at the two battles of *Philippi* ^{Battles of Philippi.} in the east of Macedonia, and Brutus and Cassius died by suicide. The attempt to galvanize the republic into life had signally and finally failed.

40. The Roman world was now divided amongst the victors. *Antony* took the portion eastwards from Italy, *Octavianus* the west, and *Lepidus* had Africa assigned to him. A confused period of conflicts and quarrels between the triumvirs here occurs, into the details of which we cannot enter. In 40 B.C., the *peace of Brundu'sium* reconciled Antony and Octavianus for a time: in 36 B.C. *Lepidus* was expelled from the league, and returned from his province to live quietly at Rome. The conduct of *Antony* with *Cleopatra*, the queen of Egypt, at last occasioned the certain rupture between him and Octavianus. Antony had married Octa'via, his rival's sister, and then divorced her in order to marry Cleopatra. With her at Alexandria he assumed the pomp and lived the life of an Eastern despot, and his doings had disgusted many of his own supporters.

41. The wary Octavianus had meanwhile been strengthening his position in Italy and the West by rewarding veterans with lands, and cementing the attachment of his legions to his person; by successful warfare in Illyria and Panno'nia, and by the general contrast of his actions with those of the reckless Antony. In 32 B.C., the senate declared war against Cleopatra, and this meant that Octavianus and Antonius were to meet in a decisive struggle.

42. *Antony* had gathered his fleet (aided by *Cleopatra* in person with sixty galleys) and his army at *Actium* on the *Ambracian Gulf*, south of Epi'rus, and there Octavianus encountered him in the first days of September, 31 B.C., in a naval battle, in the midst of which Cleopatra fled with the Egyptian squadron, and was ignominiously followed by the besotted Antony, whose ships and army then surrendered to his foe.

43. In the following year (30 B.C.) *Octavianus* followed *Antony* and *Cleopatra* to Alexandria, where they committed

Quarrels
among the
triumvirs.

Struggle
between
Octavianus
and Antony.

Battle of
Actium.

suicide—he with his sword, she with a poisonous snake, the asp—rather than fall into the hands of the cold-blooded conqueror, who would have killed the one, and kept the other to grace a Roman triumph, as a captive. *Egypt*, in 30 B.C., thus became a Roman province, and Rome's dominion in the Mediterranean basin now became formally, as it had long been virtually, complete.

44. The *Roman Empire*, replacing the Roman Republic, being founded by *Julius Cæsar*, after the battle of Pharsalia, was consolidated by *Octavianus*, after Actium. The provinces, long oppressed by the *proconsuls* and *proprætors* of the commonwealth, hailed the accession to power of a single absolute ruler, who would, it was hoped, put an end to all tyranny of petty governors. The people of Rome, rejoicing in the humiliation of the aristocracy, and desiring only to be fed with imported corn, and amused by the spectacles of the circus and the theatre, were equally ready to submit to the monarch who would supply them with both. All citizens of wealth and culture, desiring ease and quiet as the greatest of blessings, rejoiced in the prospect of relief from the blood and violence of the past. The republican faction had perished either on the field of battle or by the murders of the proscription. The senate had lost authority and dignity alike, having been largely increased in numbers by the admission of Gauls and other provincials under *Julius Cæsar's* brief tenure of power, and was prepared to sanction all that a master should ordain.

45. In 29 B.C. *Octavianus* returned to Rome and celebrated three triumphs for his successes in Dalmatia, and over Antony, and for the addition of Egypt to the Roman dominion. The "Temple" of Janus was closed in token of general peace. Secure in power as he was, he sought for no more victims, and acted with conspicuous moderation and prudence. In 27 B.C. the

Conquest of
Egypt.

Octavianus
sole ruler.

Character of
Octavianus
(Augustus).

senate conferred upon Octavianus for ten years the Imperatorship, which was the symbol of absolute power, and saluted him with the title of "*Augustus*" (majesty), by which name he is best known in history.

46. "The Latin literature, which has come down to us, consists almost exclusively of works fashioned on Greek models. The Latin metres, heroic, elegiac, lyric, and dramatic, are of Greek origin. The best Latin epic poetry is the feeble echo of the *Iliad and Odyssey*. The best Latin eclogues are imitations of Theocritus. The plan of the most finished didactic poem (the *Georgics*) in the Latin tongue was taken from Hesiod. The Latin tragedies are bad copies of the masterpieces of Sophocles and Euripides. The Latin comedies are free translations from Demoph'ilus, Menan'der, and Apollodorus. The Latin philosophy was borrowed without alteration from the '*Portico*' and the '*Academy*,' and the great Latin orators constantly proposed to themselves as patterns the speeches of Demosthenes and Lysias."¹

47. "Satire is the only sort of composition in which the Latin poets were not mere imitators of foreign models; and it is therefore the only sort of composition in which they have never been rivalled. It was not, like their tragedy, their comedy, their epic and lyric poetry, a hot-house plant, which, in return for assiduous and skilful culture, gave only scanty and sickly fruits. It was hardy and full of sap, and in all the various juices which it yielded might be distinguished the flavor of the Ausonian (i.e., *Italian*) soil. 'Satire,' said Quintilian (a distinguished writer on and teacher of rhetoric under the early empire, born in Spain and settled at Rome), 'is all our own.' Satire sprang, in truth, naturally from the constitution of the Roman government, and from the spirit of the Roman people." The origin of the *Satire* (meaning "*mixture*" or "*medley*") was the *Fescennine Songs* (derived from an Etruscan town), a rude style of extempore dialogues, in which the country people "chaffed" each other at their festivals. The founder of Roman satire, as a poetical composition, was *Lucil'ius* (148-103 B.C.), who wrote in rough-and-ready hexameter verses against the vices and follies both of individuals and of mankind at large. The fragments which remain of his writings show a coarse and stinging pleasantry and personality. No other Roman satirists occur till the period of the empire.

¹ Macaulay's *Lays*, Preface.

48. Among the greatest of Roman poets was *Lucretius* (95-50 B.C.). He has left a philosophical poem in hexameter verse, called *De Rerum Naturā*, in which he maintains the "atomic theory" of the origin of the universe. The work is admitted to be the greatest of all didactic poems for the clearness and stateliness of its style, and the beauty and power of its descriptions and episodes. Another great Roman poet was *Catullus* (87 to about 47 B.C.). His writings are lyrical, elegiac, and epigrammatic, partly imitated from the Greek, but adorned with much originality and grace of invention and expression. One poem, called "*Atys*," on a Greek myth of a shepherd beloved by the goddess *Cybele*, is full of passion and power.

Lucretius
and Catullus.

49. *Varro* (116-28 B.C.) was the most learned man of republican Rome. *Cæsar* employed him to superintend the collection and arrangement of the great public library which he instituted. Only two of his very numerous works are extant, and one only in a perfect form — a work on agriculture, the other being a treatise on Roman usages. The merits of *Julius Cæsar* as a historical author have been already mentioned. *Sallust* (86-34 B.C.) is well known for his two vigorous historical treatises on the *Jugurthine War* and *Catiline's Conspiracy*. *Cicero* (106-48 B.C.) is renowned as an orator, essayist, and letter-writer, his style being esteemed the perfection of Latin prose. At his favorite *villa* at *Tusculum*, a few miles from Rome, he received his literary friends, and had a splendid library, constantly enlarged by the labors of the Greek slaves, whom he employed as copyists of the works of the Greek writers.

Latin prose-
writers.

50. Oratory was one of the chief pursuits (mainly with a political aim) of educated Romans. *Antonius* "the orator" (143-87 B.C.) is named by *Cicero* as one of the most distinguished speakers of that earlier time. *Hortensius* (114-50 B.C.) was the greatest orator of his day until *Cicero* surpassed him, and was noted for his florid style and graceful and elaborate gestures. The famous *Titus Pomponius* (surnamed *Atticus*, from his long residence at Athens, 109-32 B.C.), was the friend of *Cicero*, who addressed to him so many of his letters. His critical taste on literary points was held in the highest esteem. We have no remains of the writings of *Antonius*, *Hortensius*, and *Atticus*.¹

Roman
orators.

¹ A good popular book on Greek and Roman literature is Mr. Gray's *Classics for the Million*.

CHAPTER VI.

ROME AS AN EMPIRE.

I. AGE OF AUGUSTUS.

1. THE system of rule established by Augustus Cæsar, when he became master of the Roman world at the age of thirty-six (in 27 B.C.), was such as accorded with the prudence and moderation of his character. The imperial system was, in brief, a military despotism under republican forms, the names of the ancient free state being retained as a veil to cover the fact of autocratic rule.

2. The administration of the provinces was divided between the senate and the emperor, in such a manner that those in which regular armies were stationed belonged to Augustus, while the rest were assigned to the senate and the people. The governors of the senatorial provinces held their office, according to the ancient custom, only for one year, while the lieutenant-governors appointed by the emperor kept their posts for various terms. The dignity of the senate was outwardly maintained by recourse to its decision on questions of peace and war; in civil and criminal matters it was the highest judicial court; in legislation it was held to be supreme as representing the Roman people. The debates were conducted with a fair show of freedom, and the emperor sat, and voted as a senator, among his equals, or, at the most, as a leader in the assembly. No outward show of sovereignty was assumed by the real ruler of the state; and in this way all popular jealousy as to "kingship," a hateful idea to Romans, was avoided.

3. The boundaries of the Roman Empire in the time of Augustus were as follows: on the north, the English Channel, the Rhine, the Danube (*Ister*), and the Black Sea; on the east, the Euphrates and the

Syrian Desert; on the south, the great African Desert (the *Sahara*); and, on the west, the Atlantic Ocean. This great dominion was about twenty-seven hundred miles from east to west, with an average breadth of one thousand miles. A great military force was kept on the frontiers at the Rhine, the Danube, and in Syria, and the commerce of the Mediterranean was protected by two permanent fleets, with stations at Ravenna on the Adriatic, and at Misenum in the Bay of Naples. The imposing size of the Roman Empire is seen by a mention of the modern countries which it included; to wit: *Portugal, Spain, France, Belgium, part of Holland, Rhenish Prussia, parts of Bavaria, Baden, and Würtemberg, Switzerland, Italy, the Tyrol, Austria Proper, part of Hungary, Croatia, Slavonia, Servia, Turkey in Europe, Greece, Asia Minor, Syria, Palestine, Egypt, Tripoli, Tunis, Algeria, and most of Morocco.* The population of the empire under Augustus was about one hundred millions, of which one half were slaves.

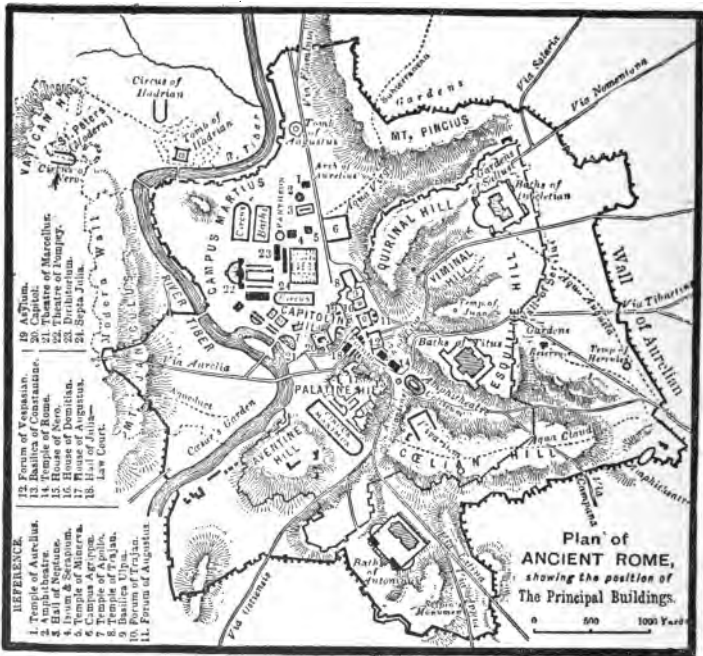
4. In this view we have the *Western* (or *European*) provinces, the *Eastern* (or *Asiatic*), and the *Southern* (or *African*). In the *west*, the civilization became mainly *Roman*, so that in *Gaul, Spain, and Africa* the Latin language and Roman customs were adopted. In the *east*, from the Adriatic Sea to Mount Taurus (in southeast of Asia Minor), the civilization remained *Greek* in language and manners. In the *east*, beyond Mount Taurus, and southwards to and including Egypt, the civilization remained largely *Oriental*, though at Alexandria and some other great cities the Greek language and culture had become established by the Macedonian conquest.

Varied character of its civilization.

5. Of this vast empire the capital was *Rome*, the population of which may have been a million and a half. After the conquest of Carthage and of Greece, Rome began to be truly splendid in its public buildings and private houses, and very great additions and improvements were made under Augustus. The city had long since ex-

The capital.

tended beyond the ancient walls, and was practically unfortified. Augustus divided the whole city, for purposes of police, into fourteen districts, containing two classes of dwellings, called *domus* ("mansions") and *insula* (islands, meaning here blocks of buildings). The *domus* were the abodes of the nobles, and the *insula* were divided into single sets of rooms, as the dwellings of the middle and the lower classes.



6. The successors of Augustus added largely to the number of public buildings. Besides the *Basilica*, *Porticus*, and *Aqueducts* (p. 214), the magnificence of the imperial city included *Fora* (like our squares), *Campi* (like our parks), hundreds of temples and shrines, theatres, amphitheatres, *Thermae* (splendid buildings, which included baths, gymnastic grounds, porticoes for loungers, libraries, sculptures, fountains, and shady walks), triumphal arches, *Curia* (senate-houses), *Castra* (barracks), palaces, *Horti* (public or private

gardens, adorned with works of art), mausoleums, columns, and obelisks. Some of the most remarkable were: (1) The *Forum*, an irregular quadrangle below the Capitoline Hill, adorned and surrounded with temples, *Basilica*, and statues, and containing the *Rostra* (from which the orators addressed the people) and the "Temple of Janus." (2) The *Campus Martius* (or "*Plain of Mars*"), an open space outside the city walls, in the bend of the river Tiber, the place of gymnastic exercise and military training for the Roman youth, a review-ground for troops, and place for elections of officials and the *Census* of the citizens. It contained the

famous *Pantheon*, a vast, circular building, with a dome, and splendid portico of Corinthian pillars, which was a temple of *Mars* and *Venus* (though the name implies dedication to "all the gods"), consecrated to Christianity about A.D. 609. (3) The *Capitolium*, or *Temple of Jupiter*, on the Capitoline Hill, to which it gave its name, was the finest religious edifice in Rome, as rebuilt by the Emperor Domitian (A.D. 81-96), after being burned down for the third time in Rome's history.

There were three separate shrines in the temple—those of *Jupiter* (in the centre), *Juno*, and *Minerva* (one on each side). (4) The *Circus Maximus*, a building with seats for three hundred and eighty-five thousand spectators. (5) The *Colosseum* (from a colossal statue of the Emperor Nero which stood by), or *Flavian Amphitheatre*, which would seat nearly ninety thousand spectators, and covered about six acres of ground. Its extensive remains, still existing, were long a quarry for the erection of modern edifices. Cruel fights of gladiators and wild beasts were the chief delights provided for Roman taste at this structure. (6) The *Therma Diocletiani*, which contained baths that could be used by three thousand men at once. (7) The *Arch of Titus*, built in honor of his conquest of Judæa, still existing. (8) The *Cloaca Maxima*, a huge stone sewer,



THE ARCH OF TITUS.

There were three separate shrines in the temple—those of *Jupiter* (in the centre), *Juno*, and *Minerva* (one on each side). (4) The *Circus Maximus*, a building with seats for three hundred and eighty-five thousand spectators. (5) The *Colosseum* (from a colossal statue of the Emperor Nero which stood by), or *Flavian Amphitheatre*, which would seat nearly ninety thousand spectators, and covered about six acres of ground. Its extensive remains, still existing, were long a quarry for the erection of modern edifices. Cruel fights of gladiators and wild beasts were the chief delights provided for Roman taste at this structure. (6) The *Therma Diocletiani*, which contained baths that could be used by three thousand men at once. (7) The *Arch of Titus*, built in honor of his conquest of Judæa, still existing. (8) The *Cloaca Maxima*, a huge stone sewer,

formed by a triple arch, dating from the regal times of Rome, and still perfect. (9) The *Column of Trajan*, in the Forum, still standing, one hundred and seventeen feet in height, adorned with a spiral band of sculpture, representing the Emperor Trajan's wars.

7. The period of Augustus is the most brilliant in the history of Roman literature. Hence, the expression "*Augustan age*" has come to be proverbial for a period of literary fruitfulness in the history of any civilized country. Similarly the phrase "*a Mæcenas*" is used to describe a liberal and enlightened patron of literary men, from the minister and friend of Augustus, *Caius Cilnius Mæcenas*, immortalized by the poets Horace and Virgil, to whom he was a generous friend. At his house the wits of Rome assembled, and the relations thus existing form one of the most pleasing pictures in Roman civilization. Augustus himself was a man of like tastes and demeanor towards literary men, and his age has been made illustrious by the number and eminence of the writers who appeared in it.

The Augustan age in Roman literature.

8. *Virgil (Publius Vergilius Mæro)* was born at *Andes*, a village near Mantua, in Cisalpine Gaul, and lived from 70 to 19 B.C. The *Georgics* is one of the most elegant and masterly poems in existence: the *Æneid* is an epic of high merit, having peculiar grace and power. The works of Virgil soon became "classics" with his countrymen, and have been studied in schools ever since.

Roman poets — Virgil.

9. *Horace (Quintus Hora'tius Flaccus)* is equally well known with Virgil. He was born at *Venu'sia*, in Apu'lia, and lived 65 to 8 B.C. The lyric poems (*Odes*) of this charming poet are unequalled for artistic finish and happiness of expression; his *Satires* and *Epistles* are full of sound sense and practical worldly wisdom.

Horace.

10. *Tibullus* (about 55 to 20 B.C.) has left some elegiac poems distinguished by pure taste and graceful language. *Propertius* (born in Umbria about 50 B.C.) has also left elegiac poems of considerable beauty and power, ranked with those of Tibullus.

Tibullus and Propertius.

11. *Ovid (Publius Ovidius Naso)* is another poet equally well known with Horace and Virgil. He was born at *Sulmo*, in the country of the Pelig'ni (Central Italy), and lived from 43 B.C. to A.D. 18. His poems are marked by richness of fancy and by

Ovid and Phædrus.

variety and beauty of phrase. His *Metamorphoses* are legends or fables on heaven-wrought "transformations" of men and women, in the mythical age, into other creatures: the *Fasti* is a sort of calendar in verse, introducing the Roman festivals and the mythological origin of the same. If Ovid had been as careful in revising his work, and as pure and correct in taste as he is flowing, facile, and charming in expression, he would have ranked as a really great poet. *Phædrus*, believed to have been a freedman of Augustus, has left, in iambic verse, Latin adaptations of the Greek *Æsop's Fables*, expressed with clearness and conciseness.

12. The renowned historian *Livy* (*Titus Livius*) was born at *Pata-vium* (*Padua*), and lived from 59 B.C. to A.D. 17. He wrote a history of Rome from the foundation of the city to 9 B.C., in one hundred and forty-two books, of which thirty-five have come down to our time. The "lost books of Livy" is an expression which testifies to the regret of the moderns for perished treasures leaving one of the greatest gaps in the literature of the world. As a writer of historical narrative he stands amongst the foremost masters of style.

The Roman
historian
Livy.

13. A few other writers whom we notice here may all be considered "classical," some being among the greatest authors of ancient Rome. *Velleius Paterculus* (20 B.C. to A.D. 30) wrote (in style much like that of Sallust) a compendium of universal history, chiefly connected with Rome. *Seneca*, the Stoic philosopher (*Lucius Annaeus Seneca*), born about 5 B.C. at *Cor'duba* in Spain, lived till A.D. 65. He was, first, tutor, and afterwards one of the chief ministers, of the Emperor Nero; but being accused of conspiring against the tyrant he was sentenced to death, and was driven to suicide. The writings of Seneca are chiefly moral treatises, containing much good thought, clearly and vigorously expressed. He has also left ten tragedies, mostly on Greek mythological subjects, with no dramatic propriety, but not bad for reading or declamation.

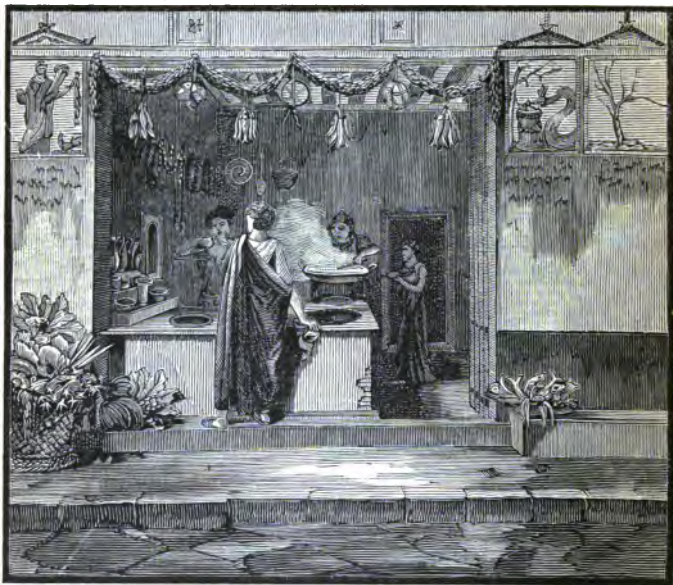
*Velleius
Paterculus.
Seneca.*

14. *Pliny the Elder* (*Caius Plinius Secundus*) (A.D. 23 to 79) has left a voluminous work called *Historia Naturalis*, which, besides treating of natural history proper, deals also with geography, astronomy, human inventions and institutions, the fine arts, etc., furnishing a wonderful but ill-digested product of industry and learning. This enthusiastic scholar was suffocated by poisonous gases emitted in the first recorded eruption of Mount Vesuvius (A.D. 79), having too closely approached the scene of action in his eagerness for observation. He was at the time in command of the Roman fleet at *Misc'num*.

*Pliny the
Elder.*

15. This eruption buried the city of *Hercula'neum* from seventy to one hundred feet under showers of ashes, sand, and rock. It has been

partially excavated, having been accidentally discovered in A.D. 1720 by the sinking of a well. At the same time the city of *Pompe'ii* and *Pompeii* was overwhelmed by ashes, over which a soil was gradually formed, and the excavations made since A.D. 1721 have uncovered about half the place, and revealed most valuable facts as to ancient



SHOP IN POMPEII RESTORED.

Roman life. Theatres, baths, temples, and private houses have been unearthed, and the place is one of the great attractions to visitors at Naples.

16. *Per'sius*, born in Etruria, lived A.D. 34 to 62, and has left six short *Satires* in verse, remarkable for their difficulty, and some fine passages. *Lucan* (*Marcus Annæ'us Luca'nus*) was born at *Cor'duba*, in Spain, and lived from A.D. 39 to 65. He wrote the famous extant heroic poem *Pharsalia*, giving an account of the struggle between Julius Cæsar and Pompey. This has finely imaginative and vigorous passages, with much that is overwrought and inartistic. *Martial* (*Marcus Valerius Martia'lis*) was born in *Spain*, and

lived from A.D. 43 to about 105. He is the well-known writer of epigrams, of which there are fourteen books, unsurpassed, in that style, for wit and happy expressions.

17. *Pliny the Younger* (*Caius Plinius Cæcilius Secundus*, nephew of the elder Pliny), born in *Cisalpine Gaul*, lived from A.D. 61 till after 105. He has left ten books of interesting and valuable letters, including two of great celebrity (one by Pliny to the Emperor Trajan, the other, Trajan's reply), concerning the early Christians and their treatment by the Roman civil magistrates. *Quintilian* (*Marcus Fabius Quintilianus*) was born in Spain, and lived from A.D. 40 to about 120, leaving a famous work on rhetoric, which contains the opinions of a most accomplished instructor on the proper training for the art of oratory in its highest development. The matter and style of this great treatise are alike admirable.

Pliny the
Younger.
Quintilian.

18. We give next two of the greatest writers in any literature. The first is the renowned satirist *Juvenal* (*Decimus Junius Juvenalis*), who wrote about A.D. 80-100, and has left sixteen satires in verse, aimed mainly at the grosser vices of his day. The *Sixth Satire* (against the Roman ladies, then shockingly depraved) and the *Tenth* (on the vanity of human wishes) are the most vigorous of this powerful writer's denunciations. The second is the historian *Tacitus* (*Caius Cornelius Tacitus*), who lived from about A.D. 55 to 120. His birthplace is unknown. He was distinguished as an orator, and will be ever famous as a historian of peculiar powers of perception and expression. His extant works are (a) a fine biography of *Agricola*, his father-in-law, Roman governor of Britain; (b) four books of *Histories* (part of a larger work), giving an account of the important events which occurred in A.D. 69, 70; (c) some books of his greatest work, the *Annals*, the history of the empire from A.D. 14 to 68; and (d) a treatise on the Germanic nations.

Juvenal and
Tacitus.

19. *Suetonius*, the historian (about A.D. 70 to 140), has left (besides some minor works of a biographical nature) a valuable book called "*Lives of the Twelve Cæsars*," including Julius Cæsar and Domitian. The matter makes the work precious.

Suetonius.

20. Under the rule of Augustus the greatest event of the world's spiritual history occurred in Bethlehem of Judæa — the birth of Jesus Christ. This really took place in the year 4 B.C., but the erroneous calculation has, for the sake of convenience, been allowed to stand, and the chronology passes from B.C. to A.D., when Augustus had

The Christian
era.

held sway, according to the wrong reckoning, for twenty-seven years.

21. The great secular fact of Rome's history under Augustus Cæsar was the destruction of the Roman general *Va'rus* and his legions in Germany by the celebrated *Armin'ius*, — the great national hero Herman, — in whose honor a colossal statue has been lately erected in the northwest of Germany, near the scene of his patriotic and momentous achievement. He was the chief of the *Cherus'ci*, a powerful tribe dwelling on both sides of the river *Visur'gis* (*Weser*), and closely akin to the Angles and Saxons who conquered the island of Britain. If Arminius had not done what he did against Rome, Germany might have been thoroughly subdued; the Latin language might have extinguished the Teutonic; the Teutonic tribes might have been overwhelmed; the Teutonic influence over modern Europe, and as an element of the English race, might never have been exerted, and Europe and the world would have had a widely different development from that which they have actually undergone.

22. *Arminius* successfully defied the power to which *Hannibal* in *Africa*, *Mithrida tes* in *Asia*, and *Vercinget'orix* in *Gaul*, had finally and disastrously succumbed. Under the rule of Augustus, the north of Spain had been subdued; the Roman frontier had been pushed from the Alps to the Danube, and much of southern Germany had been annexed. The Roman eagles had been carried even to the Elbe, and it seemed that the Germanic tribes, who had, under the republic, threatened the very existence of Rome, were now, under the empire, to be deprived of freedom and influence. The contest, however, was really one between Rome in her decline and Germany in her rude and ancient best. Arminius, as chief of the *Cherus'ci*, headed a confederacy of German tribes to expel from northern Germany the invaders and partial conquerors

Roman de-
feat by the
Germans: its
importance.

Varus and
Arminius.

of the fatherland. The Roman governor, Quintil'ius Va'rus, and his officers and troops, had provoked the German outbreak by their licentious behavior, and the vengeance wreaked on the offenders was complete in itself, and effectual for the preservation of German freedom. The German hero, when his plans were formed, tempted Varus and his three legions, by a revolt of the tribes near the Weser and the Ems, to march into the difficult country now called the *Teutoburger Wald*, a woody and hilly region near the sources of the Lippe and the Ems. When the Roman force was thoroughly entangled amidst the forests and hills, and had been further imperilled by the rashness of the incompetent tyrant Varus in the order of his march, then Arminius and the Germans fell on the hated foe; the Roman column was broken, and its cavalry fled, but was pursued and utterly destroyed. Varus slew himself in despair. His infantry was overpowered and slain almost to the last man. All the efforts of Rome thereafter never secured her a permanent foothold on German soil. This great deliverance of Germany, so full of chagrin to Augustus and so momentous in European history, was wrought in A.D. 9.¹

23. Augustus died in A.D. 14, leaving behind him, of the materials descended to him from Julius Cæsar, an empire thoroughly organized on a system of centralization, having a vast standing army, a host of officials, a uniform taxation: an empire in which the old Roman liberty had withered away and been replaced by servility and stoicism. The benefit conferred by it was that for two centuries the world was in the main at peace: and material grandeur was increased. Yet freedom there was dead, and for several centuries Europe became like a scene of Asiatic despotism. That effeminacy came upon men which always infects them when they live for a long time under the rule of an all-powerful soldiery.

Such was the material upon which Christianity was in due

¹ Sir E. Creasy's *Fifteen Decisive Battles of the World*. Digitized by Google

Character of
Roman im-
perialism.

time to work with its transforming and transcendent influence and power.

II. THE EMPIRE AFTER AUGUSTUS. FIRST PERIOD,

A.D. 14 to 192.

1. During the period now before us the frontier of the Roman dominion was not only maintained against the attacks of barbarians, but was at some points greatly, if transiently, extended. In the *west*, in *Gaul* and *Spain*, the Roman civilization was thoroughly established. In the *centre* and *east of the Mediterranean* shores in Europe the *Greek* language and culture were supreme, and Greek philosophy was the religion of the cultivated classes at Rome. In the *Asiatic* part of the empire the *Oriental* ways of thought were preserved, and the East in the end gave a religion to its conquerors and masters. The political distinction of the Roman citizenship was still observed, and the empire was yet "Roman" in the old sense, though the provincials were more freely admitted to the coveted honor of being "*cives Romani*." The senate still showed an outward dignity, being composed, in the latter part of this period, of distinguished men chosen by the emperor from the whole empire, and resident in Italy for the purpose of engaging in their official deliberations. The best of the emperors during this period, however absolute their actual power, assumed only the character of life-presidents of the body whose co-operation in government they encouraged.

2. The "*Claudian Emperors*" derive their name from *Tiberius*, adopted son and successor of Augustus, belonging to the noble family of the *Claudii*, and owing his power to being recognized by the senate as the appropriate possessor of the imperial dignity. The name of "*Cæsar*" became soon a surname to all the holders of imperial power; in the four earlier instances, acquired under the law of adoption. The *Claudian emperors* were four—*Tibe*

Settled state
of the empire.

The Claudian
Emperors.





from 25 Greenwich 30 35 40

rius (A.D. 14-37), *Calig'ula* (37-41), *Claudius* (41-54), and *Nero* (54-68), in whom the family of the great Julius Cæsar became extinct.

3. Of these, *Tiberius* had shown himself an able general during the rule of Augustus. As emperor he was a wicked and in every way hateful tyrant, whose character has been drawn with consummate skill and branded with infamy by the historian Tacitus. A reign of terror existed for all citizens conspicuous in ability or virtue, while a host of informers used an elastic law of treason for their destruction at the prompting of the emperor. His wicked minister *Seja'nus*, commander of the prætorian guards, was put to death in 31. *Tiberius* lived his last ten years at the island of *Ca'preæ* (*Capri*), on the coast of Campania, and was murdered by smothering, almost at the extremity of old age and disease.

4. *Calig'ula* was a madman of a wicked and malignant type, and was murdered by some of his officers. *Claudius* was a weak ruler, resembling James I. of England in his pedantry. His wife *Messali'na* is proverbial for wickedness. In his reign the conquest of *Britain* was begun (A.D. 43).

5. *Nero* was a monster of vice and tyranny. In his reign the British insurrection under *Boadice'a* took place. At last deposed by the senate, he died by his own hand. Among the crimes of *Nero* were the murder of his mother, *Agrippina*, and the persecution of the Christians in Rome on the false charge of causing the great fire there in A.D. 65. As *Claudius* had been made emperor by the choice of the soldiers, which the senate confirmed, this evil precedent was often followed. The rule of the empire was sometimes at the disposal of the famous "*prætorian guard*" in Rome, and the armies also in different parts of the empire chose their own generals as emperors in the two years of confusion that succeeded the death of *Nero* in A.D. 68.

6. The disorders of these calamitous years arose from a cause to which the military system and vast extension of the empire rendered it peculiarly liable — the rebellion of great officers and viceroys entrusted with the defence of the frontier. The *Legati* (lieutenant-governors, with full military and civil control) of the *Rhine*, of the *Danube*, and of *Syria*, held the power of independent sovereigns, and, under weak emperors or in case of disputed succession to the supreme sway, were tempted to revolt.

7. Thus, in A.D. 68, *Galba*, governor of Spain, revolted against Nero, and on his arrival at Rome, after Nero's death, was acknowledged as emperor. Although able and successful as governor, he was now incapacitated by his seventy-one years of age; and, becoming unpopular with his troops through his severity and avarice, and with the people from the acts of his favorites, he was murdered (January, 69) in a military rebellion under *Otho*, a vicious former adherent of Nero's.

8. *Otho* became emperor for three months. At this very time *Vitellius*, noted only for his gluttony, being governor in part of Germany, was proclaimed emperor by his soldiers at *Colonia Agrippinensis* (Cologne). His generals, *Valens* and *Cæcina*, marched into Italy, and defeated *Otho* at *Bedriacum* (between *Cremona* and *Verona*), in Cisalpine Gaul. *Otho* killed himself, and *Vitellius* reached Rome and became emperor in July, 69. Meanwhile, the same month, *Vespasian*, commander of the Roman army in Judæa, was proclaimed emperor at Alexandria, and acknowledged throughout the East, his cause being also supported by the army of the Danube. The troops of *Vitellius* were defeated in the north of Italy; the legions from Illyricum seized Rome for *Vespasian*; the Capitol was burnt; the palace of *Vitellius* was stormed, and the emperor slain and hurled into the Tiber. Amidst these horrors, *Vespasian*, to the joy of all good citizens, was made emperor, arriving at the city in A.D. 70.

9. The *Flavian emperors*, deriving their name from *Flavius Vespasianus*, were three — *Vespasian* (A.D. 70-79), *Titus* (79-81), and *Domitian* (81-96). The Flavian
Emperors.

10. *Vespasian* was a man of high character, whose rule was a blessing to the empire. Born in a low class, of the fine old Sabine stock, he had the abilities and virtues of a Roman of the antique type. The chief event of his reign was the complete suppression of the Jewish revolt (begun in 66) in the capture and destruction of Jerusalem by his son *Titus* (A.D. 70). The dreadful incidents of the siege of Jerusalem are well known. Vespasian.

11. The great eruption of *Vesuvius* (A.D. 79), causing the destruction of the towns of *Hercula'neum*, *Pompeii*, and *Sta'bia*, near the foot of the mountain, occurred two months after the death of *Vespasian*, who was succeeded by his elder son *Titus*. His brief reign (two years) was marked by his care for the public good, and by the completion of the great amphitheatre, the *Colosse'um*. Titus.

12. *Domitian*, younger son of *Vespasian*, became a cruel tyrant, under whom the informers of the reign of *Tiberius* were again rampant with their false charges of treason. The conquest of Britain was completed in this reign by the good *Agricola*, and a new enemy for Rome appeared in the *Dacians*, north of the Danube, in the territory now comprising *Transylvania*, *Roumania*, and part of *Hungary*. This warlike people had long troubled the Danubian frontier by their inroads, and in the years A.D. 86-90, under their king *Dece'balus*, they had such success against the Roman armies that *Domitian* disgraced the empire by consenting to pay tribute to *Dacia* for freedom from harassing attacks. *Domitian* was murdered by court officials in 96. Domitian.

13. In the reigns of the five "good emperors" (if we leave the persecuted Christians out of consideration), we come to the happiest time of Rome's imperial The "Good
Emperors."

sway. They succeeded each other in adoption as sons by their predecessors.

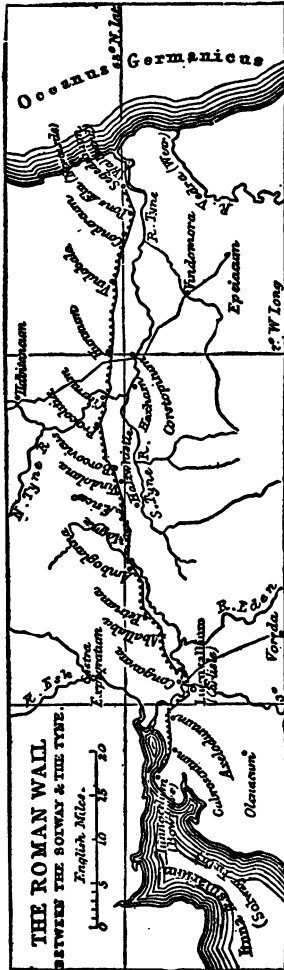
14. *Nerva* (96-98), a cautious, feeble, humane, and virtuous man, reigned but fifteen months, wisely choosing an able and vigorous successor.

15. *Trajan* (A.D. 98-117), reckoned the greatest of Roman emperors, was born in Spain in A.D. 52, being the first foreigner that attained the imperial position.

In physical strength, moral excellence, and intellectual capacity, Trajan was thoroughly fit to rule. His successes in war extended the Roman dominion beyond all former limits. Between A.D. 100 and 106 *Dacia* was subdued and made a Roman province, the *Column of Trajan* at Rome being erected to commemorate the emperor's victories in that quarter. *Arabia Petraea* was conquered, *Armenia* and *Parthia* humbled, and the Persian Gulf, for the first and last time in Rome's history, was navigated by a Roman commander.

16. *Hadrian* (A.D. 117-138) was an active ruler, who visited the various provinces of the empire to inspect their management and remedy disorders. In Britain he erected the famous wall from the Solway Firth to the mouth of the Tyne. He was an excellent Greek scholar, residing for three years at Athens, and greatly favoring its people. He subdued the desperate revolt of the Jews (A.D. 131-136) under *Barcochab*, after which the great dispersion of the nation took place, and the city of Jerusalem was rebuilt as a Roman military colony under the name of *Ælia Capitolina*. Hadrian did much for the administration of justice, and for jurisprudence, in which the Romans were so great and so beneficial to future ages. A fixed code of laws, called the "Permanent Decree," founded on the decisions and rules of the judges, was drawn up by the eminent jurist, *Salvius Julianus*, and promulgated by the emperor for public use. In his foreign policy Hadrian aimed at

peace, and not at the extension of the empire, giving up



Trajan's conquests in Armenia and Assyria, but retaining Dacia. He was a great builder, constructing aqueducts, harbors, and many other works of use and of ornament in various parts of the Roman world, and greatly extending the city of Athens. At Tibur (*Tivoli*), near Rome, he erected a splendid mansion, from which many treasures of art have been obtained in modern times; and the great mausoleum at Rome, part of which is now the *Castle of St. Angelo*, was built by him. His travels extended from the cataracts of the Nile to the borders of Scotland,—the first Roman emperor who visited every province under his sway as master of the world.

17. The last two of the "good emperors" have given a name to the period called "*the age of the Antonines*," in some respects the most prosperous during the whole duration of the Roman Empire. *Antoninus Pius* (A.D. 138–161) was one of the best princes, as a ruler and as a man, that ever governed a state. His life was pure, and

all his powers were devoted to promoting the welfare of his subjects. Order and tranquillity reigned in his days,

which furnish a page almost blank of the incidents of crimes and miseries which commonly make up history. This lovable man presents us with a spectacle of paganism at its best and highest. This was a "golden age," in bright contrast to the time of iron tyranny that succeeded to the sway of Augustus, and to the period of desolation and disorder which the next century brings in.

18. *Marcus Aure'lius* ("the Philosopher," also called

**Marcus
Aurelius.**

Antoninus, after his adoption by the preceding emperor) reigned from A.D. 161 to 180. He was

devoted to literature and philosophy, and was the best product of Stoicism, to which he was a lifelong adherent. His "*Meditations*," written in the Greek tongue, is an extant work, giving his ideas and feelings on moral and religious points, with the heathen philosophy in its best form. A little before this time the great teacher Epictetus had put new life into the Stoic philosophy, as made known to us in the writings of his pupil *Arrian*, who was to him what Xenophon was to Socrates. In the reign of Aurelius, the barbarian nations on the northern frontier gave great trouble during most of his time. The *Marcomannic War* takes its name from the powerful people (i.e., *men of the march or border*) in the territory now known as Bohemia and Bavaria. Along with other German tribes they fought the Romans with varying success, and Aurelius died March, A.D. 180, in the midst of the struggle.

19. The Slavonic tribes of the northeast began to drive

**Barbarizing
influence and
the Oriental
plague.**

the Germans into Roman territory, where many of them were allowed to settle, or were taken into the Roman military service. *The barbarizing of*

the Roman world had thus begun. In the time of Aurelius the Oriental plague appeared (A.D. 166) and scourged the Roman world from Persia to Gaul. A majority of the people is said to have been swept away, and this visitation was followed during the next century by many of the same kind.

The depopulation of the empire thus caused had very important effects.

20. The old beliefs of Rome were now in a declining state; the old ideas were growing constantly more obsolete; the old sacrifices were attended with constantly less devotion. The populace cared for nothing but to be fed by the fleets of corn-ships from Africa and Egypt, and to be amused with the cruel spectacles of the amphitheatres. The Greek author *Lu'cian*, born in Syria early in the second century, wrote under Aurelius, and in his amusing "*Dialogues of the Gods*" and other works pours contempt on the old theology, and aims at spreading universal scepticism. The attitude of the noble-minded Stoic, Aurelius himself, towards the ancient creed was that of entire disbelief in the heathen gods, while in his life and writings he cherished and practised a piety worthy of a far different age. The most cultivated men of the time believed in the ancient gods as little as Aurelius himself did.

Spiritual
character of
this age.

21. The last "good emperor," Marcus Aurelius, was succeeded by his son *Com'modus* (A.D. 180-192), a cruel and depraved wretch, a disgrace to human nature. In his time the *Prætorian Guards* assumed the full ascendancy which they so long maintained. Commodus was murdered in 192, and the history of Rome passes into a new phase.

Commodus.

III. THE EMPIRE FROM A.D. 192 TO 285: PERIOD OF TRANSITION AND MILITARY DESPOTISM.

I. During this age of revolution, the imperial system was struggling for its life, and underwent a transformation which had important effects on its vitality for the rest of its career. There has been no more disastrous time than this third century of the empire of Rome, — a succession of the worst tyrannies, revolutions, and calamities, including the ravages of pestilence and the mischiefs wrought

Character of
this period.

by a mutinous, omnipotent, and half-barbaric soldiery. We mention here only a few of the more important persons and events.

2. *Septim'ius Seve'rus* (193-211) gained victories over the Parthians in the East, and, having visited Britain in 208, fought against the Caledonians, and died at *Ebor'dcum* (*York*).

3. *Caracalla* (211-217), son of *Seve'rus*, was a savage tyrant, in whose reign the old political distinction between Romans and provincials wholly disappeared. All the free inhabitants of the Roman Empire were henceforth Roman citizens, and we find many of the best emperors hereafter sprung from nations previously regarded as "barbarian."

4. *Alexander Seve'rus* (222-235) was a just, wise, and virtuous ruler. During his reign the Parthian kingdom disappeared from history. A revolt of the Persians established the Persian dynasty called the *Sasan'idæ*, which reigned until A.D. 651.

5. One emperor, *Maxim'ius* (235-238), was *Gothic* on his father's side, and a German woman was his mother. At various times there were several so-called emperors ruling at once in different parts of the empire, sometimes acknowledged as colleagues, sometimes rival claimants for the supreme sway. The different armies, in all these cases, were the authorities appointing the ruler.

6. In the reign of *De'cius* (A.D. 249-251) the *Goths* appeared in force, and defeated and slew the emperor. This powerful German people, destined to do much in overthrowing the empire of Rome, had migrated from the Baltic coasts to those of the Black Sea, and overran a large part of the Roman province of *Dacia*.

7. Under *Vale'rian* (A.D. 253-260) the Roman frontier was

broken into at several points. The *Franks* (a confederacy of German tribes on the Lower Rhine, replacing the *Cherus'ci* of the time of Arminius) ^{Valerian.} invaded Gaul; the *Aleman'ni* (another German confederacy of peoples between the Danube and the Rhine) were moving south and west; the *Goths* attacked Greece and Asia Minor. The *Persians* invaded Syria, and Valerian's reign ended in his defeat and capture by the Persian king *Sa'por*. The Roman Empire seemed about to be broken up by outward force; but not yet.

8. The brave emperor Aurelian (270-275), a Pannonian of low birth, drove the *Goths* and *Vandals* (another German confederacy of tribes) ^{Aurelian.} out of Pannonia (modern Hungary and countries northeast of the Adriatic); he drove the *Aleman'ni* and other German invaders out of Italy; and recovered Gaul, Spain, and Britain from a rival claimant to the empire. In order to secure the frontier on the Danube, Aurelian surrendered Dacia to the *Goths*. In the east he defeated and brought captive to Rome the famous *Zeno'bia*, *Queen of Palmy'ra*, who was aiming at the sovereignty of the eastern world. She had succeeded to the power of her husband, Odena'thus, who had driven the *Persians* out of Syria after the defeat of Valerian, and had been allowed by the emperor *Galli'enus* (A.D. 260-268) to set up a "Kingdom of Palmyra." At Zenobia's court lived the famous Greek philosopher and grammarian *Longi'nus*, widely known by his admirable work "*On the Sublime*."

9. The emperor *Pro'bus* (276-282), also a native of Pannonia, did brilliant work in restoring the military ^{Probus.} supremacy of Rome. He put down rebellions, defeated the barbarians on the Danubian and Rhenish frontiers, and was at last killed by mutinous troops, who objected to the useful labor required of them in the public works.

IV. THE EMPIRE FROM A.D. 285 TO 337.

I. The revolutionary period resulted in dividing the empire, for administrative purposes, into four parts. This important change was due to *Diocletian*, a Dalmatian of low rank, made emperor by the troops in A.D. 285. The adjustment which he made in the relations between the emperor and the viceroys and the army saved the empire from partition. Power in the purely military state which the Roman Empire had now become, was divided amongst *four rulers*. There was a co-emperor named *Maximian*; and in 292 a ruler with the title of "*Cæsar*" was appointed under each of the emperors. The city of Rome lost its importance, as the four rulers resided mainly on the frontiers for defence against barbarian foes. Under this arrangement, if one of the emperors died he was to be succeeded by his subordinate "*Cæsar*," so as to deprive the army of the appointment of rulers. The empire was now ruled from four centres—*Nicomedia*, in Bithynia (Asia Minor); *Milan*, in Italy; *Antioch*, in Syria; and *Trèves*, on the Moselle, in Gallia Belgica. After Diocletian, a firm and sagacious ruler, this arrangement did not work; but it showed the way for other improvements made by Constantine.

2. By A.D. 300. great changes had passed over the empire. Its population had become largely barbarized; the armies contained great numbers of *Goths*, *Vandals*, and *Sarmatians* (from territory now the west and south of Russia). Germans were spread through the empire more than any other nationality. The former distinction as to Roman citizenship having been lost, the distinction between the "*Roman legions*" and the "*allies*" was now effaced, and the last visible record of Rome's conquest was obliterated.

3. The political system had become half Oriental and half

Division of
the empire by
Diocletian.

Character of
its popula-
tion.

barbaric ; and the great city itself, whence men had issued in olden time for the conquest of the world, had become a provincial town on the Tiber. The Roman senate practically disappears, and the emperor becomes virtually a sultan, with despotic rule and stately splendor. Human free-will vanishes away, and sovereignty becomes like a species of divinity, to which the subject yields without a thought of opposition to irresistible decrees. Eastern cruelty and disregard of human life become manifest. The emperor's right of naming his successor had ruinous effects when that successor proved weak and incompetent for the government. From this principle of quasi-hereditary sovereignty, succeeded by the actually hereditary development, Europe was to suffer at intervals, until the French Revolution taught the world that kings exist for nations, and not nations for kings. In the later Roman Empire the evils of this state, in which the subjects had no rights and the sovereign no responsibility, were often mitigated by the accession of really able and vigorous rulers. An enormous army of civil and military officials was spread over the empire, and extravagance led to oppressive taxation, which ruined the people, and contributed to the downfall of the whole system before the assaults of barbarian nations. "Rome, the representative of European civilization, the inventor of civilized jurisprudence, and the inheritor of Greek philosophy, descends to the level of an Asiatic state."

Change in
political
system.

4. The beneficent advances of Christianity were now to cause a change in men's minds, an uprising and growth of new ideas, a conflict of beliefs, and an outburst of enthusiasms, which revolutionized the spiritual world at the very time when mankind was politically dead. The Church had arisen within the State, and within this citadel, uncontrolled by the political despotism, civilization took refuge, and a large share of a new freedom for mankind was secured. An age of faith had come, and men were

Influence of
Christianity.

busied about the acceptance of the new doctrines in place of the old ones, to satisfy the cravings of awakened souls.

5. Diocletian's resignation in A.D. 305 was followed by a period of confusion and civil war, which ended in the establishment of *Constantine* as sole emperor in A.D. 323. He was son of one of the co-emperors and of a Christian lady named *Hel'ena*. Constantine made an important change in the government by withdrawing the military power from the civil authority. The influence of the *Legati* (provincial viceroys) was thus reduced, and the fact that the emperor alone held both the civil and military power gave him a great predominance.

6. In A.D. 324 Christianity was established by Constantine as the religion of the State, and in 330 he made *Byzan'tium* the capital of the empire. This town, on the Thracian Bosphorus, founded by Greek colonists in 658 B.C., had early become a great commercial centre. After being held successively by the Athenians, Lacedæmonians, and Macedonians, it came into Roman possession, and the new or reconstructed city Byzantium was afterwards called *Constantino'polis* ("City of Constantine") and remained the capital of the Eastern Empire of Rome till A.D. 1453.

7. In religion, Constantine showed marks of his former Paganism even after his conversion to Christianity. He was an able general and statesman, whose real character has been obscured by historical excesses, both of panegyric and of detraction, and around whose name, in connection with Christianity, interesting and picturesque legends are associated, like that of the apparition of the Cross and the words (in Greek), "By this sign, conquer." He died in 337, leaving the empire to confusion and civil war under his sons.

8. One of the latest developments of Paganism — that under the Antonines — was the fatalism of *Stoicism*, the

Constantine
the Great.

Byzantium
becomes the
capital.

Character
and death of
Constantine.

Grecian philosophy, which made rigid, loveless submission to Destiny inevitable. Its language was "*Must.*" "*It must be,* and man's highest manliness is to submit to the inevitable. It is right because it must be so." Into this result the Roman ideas of duty and law had stiffened at last. In such a creed there was nothing to raise human nature, which at the time when Christianity had begun to work its way was more than usually weak and helpless. The prevailing schools of philosophy, the Stoics, Epicure'ans, and Academicians, though opposed to one another, arrived at the same result — an utter indifference to actual life and a future state, and a profound resignation to the gloomy fate which weighed down the universe.

Roman Stoicism and spiritual indifference.

9. "In the midst of this darkness, a still small voice was heard out of the East, 'Come unto me, all ye that travail and are heavy laden, and I will give you rest;' and after a while the same voice was heard saying, 'God so loved the world that He gave His only begotten Son, to the end that all who believe in Him should not perish, but have everlasting life.' Soon followed the preaching of St. Peter, chief of the Apostles, who became the first bishop of Rome; and a Roman citizen of Tarsus proclaimed the same truths, 'that Jesus Christ came into the world to save sinners.' There was rest, then, for the weary and heavy laden; there was a God, too, and life everlasting, for those who believed in Him and in His Son, who had come into the world to save sinners; and so the new doctrine came to Rome. In that sluggish mass the leaven was hid that was to throw the whole world into ferment.

Introduction of Christianity.

10. "The doctrine spread at first, as we may readily suppose, among the lowly or oppressed, whose weary lot was consoled with the thought that the Founder of their creed had expired on the bitter cross reserved for them; then gradually it made its way among other classes, but especially the Asian Greeks and other

Spread of Christianity.

foreigners, with whom Rome was filled, until, after much persecution and many relapses, it reached the highest class of all, and Christianity became the religion of the land." Apart from supernatural workings, Christianity was suited to man's particular need, in the time when it appeared, of a Saviour and friend. The revolutionary period lately described was a time of great miseries and calamities, — plague, wars, tyranny, and tumults, — evils which left men no choice but between religion and stoical apathy; and, wearied of the hardness of the one, they flew to the celestial hope and promises afforded by the other.

11. The people of the Roman world found in their midst a religion of a supernatural character, with an ideal of moral goodness; this religion offered a spiritual freedom to those who were the victims of a political slavery; and while it effaced national distinctions, and joined Jew with Gentile, and Roman with barbarian, it offered a universal morality which taught the subject to submit to the ruler in all things not forbidden by the higher law of Christ, and the ruler to wield his despotism as one responsible to a Master who reigned above. By ruler and by ruled, Christianity was in time universally accepted as a system compatible with the highest interests of both in their political relations. When, under Constantine the Great, the Christian Church became the established religious system of the Roman Empire, he confirmed his title to the supreme power by a charter in which he gave full freedom of worship, and received in return willing obedience in secular affairs.

12. *Jesus Christ* was crucified in the nineteenth year of the reign of *Tiberius* (A.D. 33). At *Antioch*, in Syria, the first see of St. Peter, where also Sts. Paul and Barnabas taught the faith, the disciples were first, as a term of reproach, called "*Christians.*" *St. Paul*, in his journeys, carried the new religion through Asia Minor and Greece, and, like St. Peter, was martyred at

Consolations
of Christian-
ity.

The progress
and persecu-
tion of Chris-
tianity.

Rome in the reign of Nero. The Christian religion was thus silently but surely spread, first among the Jews, then among the Greeks, or Eastern, and lastly among the Latin, or Western, heathens. *Nero* was the first Roman emperor who openly persecuted the Christians, with whom the Jews were at first frequently confounded. A reason alleged why even emperors like *Trajan* and *Aurelius* harassed the Christians was that the religion of Rome was a part of the State system, and the denial of the Roman gods by the Christians was regarded as political hostility and disloyalty. The Christians were a *sect*, and not a *nation*; and the Roman government, which professed to tolerate all national faiths, looked with suspicion on the votaries of a creed which had a new and unknown God, and taught that all other deities were non-existent or else powers of evil.

13. Under the Emperors Nero, Domitian, Trajan, Aurelius, Septimius Severus, Maximin, Valerian, Decius, Aurelian, and Diocletian, nearly three centuries, there were at least ten formal persecutions of the Christians; and, during that period and until the victory of Constantine, the catacombs chiefly were their refuges, habitation, churches, and tombs. The last of those persecutions culminated in the decree of *Diocletian* (A.D. 303), ordering the destruction of all Christian places of worship and holy books, and the removal of all Christians from official posts of dignity and power. For eight years a cruel persecution raged throughout the empire, except in Britain, Gaul, and Spain, but it ended in permission being given (A.D. 311) for the Christians to worship God as they pleased. Henceforward Christianity was safe from external foes. The rise and progress of heresies (or novelties of doctrine) within the Christian church, and the councils at which these matters were disputed and settled, do not belong to a work of this kind. The different forms assumed by the new religion were moulded by the peculiarities of the Western, Greek, and

Persecutions
of the Chris-
tians.

Oriental modes of thought, states of feeling, and types of character, and displayed a corresponding fervent simplicity, or subtlety, or mysticism and opinionism, which were the basis of endless divergences and discussions.

14. Apart from its effects upon the morals, the new religion greatly and beneficially stirred the mind of the age. Political speculation and discussion were impossible under a despotism, and active minds turned to theology, and soon showed that the intellectual power of the time was to be found within the ranks of Christianity. Amongst these early writers and rulers of the church, known as the "*Christian Fathers*," the following are the chief, — Tertullian, Ambrose, Cyprian, Lactantius, Jerome, and Augustine being *Latin Fathers*; Origen, Gregory, Basil, Chrysostom, and Athanasius being *Greek Fathers* :

15. *Tertullian* lived between about A.D. 160 and 240. He was a native of Roman Africa, and acquired much learning. He wrote an "*Apologia*" or "*Defence*" of Christianity, and a number of treatises on points of faith and conduct. His works throw much light on the early doctrine and discipline of the church.

Origen, born at *Alexandria* in A.D. 186, was a man of powerful intellect and varied attainments. His chief works were his *Homilies*, or popular expositions of Scripture, and his defence of Christianity against the heathen philosopher Celsus.

St. Ambrose, born in *Gallia Belgica* about A.D. 340, became bishop of Milan, and was a man of great ability, eloquence, and force of character.

16. *St. Cyprian*, a native of *Africa*, who became bishop of Carthage in A.D. 248. His works are valuable authorities on the history of the church, and are written in a clear and eloquent style.

Cyprian,
Gregory
Naziansen,
Basil.

St. Gregory Naziansen, born in *Cappadocia* (Asia Minor) about A.D. 330, was educated at Athens, and was distinguished in philosophy, rhetoric, and mathematics. His sermons, letters, and poems are good specimens of an artificial style.

St. Basil the Great, Bishop of Cæsare'a (in *Cappadocia*) from A.D. 370-379, was a great ruler of the church, and the chief founder of monasticism in the Eastern Church, with its vows of obedience, chastity, and poverty.

17. *Lactantius* flourished at the end of the third century A.D. He left a work in seven books, in inculcation of Christianity, marked by a style which has gained him the title of the *Christian Cicero*. Lactantius,
Athanasius,
Jerome.

St. Athanasius, born at Alexandria about A.D. 296. At the great General Council of Nice (*i.e.*, Nicæa, in Bithynia, a province of Asia Minor), held in 325, he maintained the dogma of the divinity of Christ against the Arian heretics who denied it. In 326 he became bishop of Alexandria, and he died in 373, after much persecution from the Arians. He was a man of great intellect and the highest character.

St. Jerome, born about A.D. 340 in *Dalmatia*. His chief works are commentaries on the Scriptures, and the famous Latin version of the Bible known as the *Vulgate*. The Old Testament was translated by him directly from the Hebrew. Jerome, the most learned of the Latin fathers of the church, had a deep knowledge of Hebrew, Greek, Latin, ancient philosophy, and history. He wrote in a pure Latin style, showing a careful study of the best models. He was one of the chief founders of monasticism.

18. *St. Chrysostom*, born at *Antioch* in A.D. 347. The name *Chrysostomus* means, in Greek, "golden-mouthed," and was bestowed on this distinguished father for his eloquence. He became archbishop of Constantinople in 397. He has left discourses, commentaries, epistles, treatises, and liturgies in the Greek language. Chrysostom,
Augustine.

St. Augustine, the greatest of the Latin fathers, born in *Numidia* A.D. 354, became bishop of Hippo (in *Numidia*) in 395. His two chief works are the "*Confessions*," an account of his early life, and "*De Civitate Dei*" ("*On the City of God*"), a voluminous work against the Pagan religions, along with a systematic presentation of Christianity.

V. THE EMPIRE FROM A.D. 337 TO 395.

I. *Julian*, surnamed the *Apostate* (or deserter from the faith), emperor from A.D. 361 to 363, was a descendant of Constantine, and a man of great abilities and attainments, distinguished at Athens in the study of Greek literature and philosophy. He fought with great success before he became emperor, against the *Franks* and the *Aleman'ni*, who had invaded Gaul. Brought up as a Christian, he declared himself a Pagan when he was made Julian the
Apostate.

emperor by the troops in 361, and did what he could to root out Christianity, "and to revive the sacrifice of pure youths, in order to promote the infernal purposes of his dark, magical rites."¹ In 363 he invaded Persia, but was compelled to retreat by the climate and want of supplies, and being then attacked by the Persians, was killed in one of the battles that covered the Roman army's retirement beyond the Euphrates.

2. Under the Emperor *Valentinian I.* (364-375) the wars with the German barbarians continued. He was **Valentinian I.** an able and vigorous ruler and general, and drove the *Aleman'ni* out of Gaul, which they had again invaded.

3. The *Goths* become at this time very prominent in the history of the decaying empire of Rome. Of this **The Goths.** great nation there were two divisions, the *Ostrogoths* (or *Eastern Goths*) and the *Visigoths* (or *Western Goths*). **Ulphilas.** The nation as a whole extended through central Europe from the Baltic to the Black Sea. In the latter half of this century there was a compact and powerful Gothic kingdom, under a ruler named *Herman'aric*, extending over what is now Hungary and Poland. The Goths had to some extent become Christians through the teaching of their devoted countryman *Wulfilas* (or *Ulphilas*), who also invented an alphabet for them, based upon the Greek alphabet. He translated most of the Bible from the Greek (from the *Septuagint* version for the Old Testament) into the Gothic language.

4. A most formidable Asiatic race had already made its appearance in Europe, moving westwards from **The Huns.** the Caspian and the Ural Mountains with irresistible ferocity and strength. They were *Tartars*, originally from the northeast of Asia, where they had made inroads upon China. About A.D. 374 these *Huns* crossed the Volga and the Don, and fell upon the Gothic kingdom. The *Ostrogoths* partly submitted and partly sought a refuge among the *Visigoths*.

¹ Schlegel's *Philosophy of History*, Lecture VI.

5. *Va'lens* (emperor of the eastern part of the empire, A.D. 364-378) had permitted large numbers of Goths to settle south of the Danube. The new-comers soon attacked the Romans, and Valens was defeated and killed in a great battle near Adrianople in 378. This great settlement of Goths to the south of the Danube was a considerable step towards the breaking up of the Roman Empire. They spread themselves westwards to the Adriatic Sea and the borders of Italy, and, entering the Roman army and acquiring Roman civilization, became prepared to play their destined part in the coming change.

Valens defeated by Goths.

6. *Theodo'sius* (who reigned over the whole empire only from 392 to 395, being previously emperor of the eastern division) restored matters for a time. He was victorious over the Goths who had entered the empire, and made peace with them in 382. The rising power of the Christian church was shown in the treatment of this emperor by *St. Ambrose, Bishop of Milan*. Theodosius, in 390, had caused a cruel massacre of the people of *Thessaloni'ca* (in Macedonia), in punishment for a riotous outbreak, and St. Ambrose, meeting him at the church door on his return to Milan, induced him humbly and publicly to do penance for his crime. The formal end of Paganism took place at this time, in the decrees of Theodosius which prohibited, under severe penalties, the worship of the old heathen gods. He was the last emperor who ruled over the whole undivided empire.

Theodosius.

VI. THE EMPIRE FROM A.D. 395 TO 476.

I. The empire was now (A.D. 395) divided between the two sons of Theodosius, but its main defender against the barbarians was the able *Stil'icho*, a *Vandal* by birth, — the real ruler of the Western Empire, comprising Italy, Africa, Spain, Gaul, and Britain. The *Eastern Empire* has henceforth a career of its own. Now we pursue

Stilicho.

the history of the Western down to the time of its extinction. Stilicho maintained the northern frontier of Britain against the Picts and Scots, and the Rhine frontier of Gaul against the German tribes called *Sūēvi* and *Aleman'ni*.

2. Under Alaric, *King of the Visigoths*, the Goths settled within the Danube had already overrun Macedonia and Greece, and in A.D. 402 he attacked Italy in great force. Stilicho hurried to the rescue, and drove out the Visigoths, gaining decisive victories in two desperate battles (403). After his general's success, Honorius, the emperor, celebrated at Rome the last *triumph* ever seen there, the event being sung in stirring verse by *Claudian*, the last of the Latin classic poets, a writer of pure style and real genius.

3. In A.D. 405 a leader named *Radagaisus* invaded Italy with a vast host of barbarians from the interior of Germany — *Suevi* and *Alemanni*, *Ala'ni* and *Vandals*, *Goths* and *Huns*. At *Fa'sulæ*, near Florence (in 406), Stilicho encountered and defeated the enemy. Stilicho was put to death in 408 on a charge of aspiring to the empire.

4. In A.D. 408 *Alaric* came again into Italy, with an irresistible force, and after extorting an enormous ransom on condition of sparing Rome, captured the city in 410, and gave it up to a six days' plunder by his warriors, without any cruel slaughter of the people. This was exactly 800 years after the taking of Rome by the Gauls under *Brennus*. Alaric died shortly afterwards.

5. Early in the fifth century the Roman forces were withdrawn from Britain, which was left open to conquest by the *Angles* and their kinsmen from northwest Germany. Soon after Alaric's time the *Visigoths* established themselves in the south of Gaul and the north of Spain, while hordes of *Suevi* and *Ala'ni*, *Vandals* and *Burgun'dians* (akin to the Goths) swarmed over the rest of those great provinces. In 429

Alaric.

Stilicho
defeats the
barbarians.

Capture of
Rome by
Alaric.

Progressive
barbarian en-
croachments.

Gen'seric, King of the Vandals, passed from Spain into Africa, and made himself master of the whole northwest of Rome's dominions there. His fleet swept the Mediterranean, conveying troops who conquered the chief islands, and made descents on the shores of Italy and Greece. The Western Empire was thus gradually absorbed and re-peopled by swarms of new inhabitants many years before its final extinction as a political fact.

6. The savage and formidable *Huns* re-appeared under the most famous of barbarian conquerors, *Attila*, Attila and the Huns. styled by himself "*the Scourge of God*," as the slayer and plunderer of mankind in his wide course of conquest. When this mighty warrior turned his arms against Gaul, in A.D. 450, a crisis in the history of the world had come, like that which had been decided by Greece on the plain of Marathon more than nine hundred years before. The race of Rome was run, and the questions involved were these: What races of mankind should inherit the civilization which she had received from Greece; and what should be the fate of the laws, institutions, and Christian faith which had grown up within the Roman Empire, and had been already accepted in part by the Germanic nations that had occupied most of her territories? Were the Aryan races of Europe to be overcome and extinguished by Tartars from Asia? Was the civilization of modern Europe to include the great Teutonic element? Was there, in a word, to be at all any such modern Europe as we know? or, was the worst barbarism of the northern and uncivilized part of Asia to stifle classic culture on its way to our times, and crush the Christian creeds and institutions in the vigor of their youth? These questions were answered with a glorious issue for mankind in the last victory won by the arms of Imperial Rome.

7. The tribes of Europe possessed noble elements of character, from which, when they were inspired by vital Chris-

tianity, were to issue the brightness of chivalry, and the grand reality of freedom for the greatest races of mankind. Since we are related to those Aryans in race, in institutions, and in language, it is interesting for us to see how the future history of the world was affected by the issue of the great conflict between the pagan Huns of Attila and the Christianized hosts of *Aë'tius* and *Theod'oric*.

Character of
the Germanic
tribes.

8. The historic Attila was in person a short, sinewy, huge-headed, keen-eyed, flat-nosed, swarthy Mongol; in character, brave, just, temperate, prudent, and sagacious; he waged war with great skill, and was ruthless to all who resisted his advance. Between A.D. 445 and 450 he had ravaged the Eastern Empire, between the Euxine and the Adriatic Seas, and had acquired a large territory south of the Danube, in addition to his dominions north of the Danube and the Euxine. He could bring into the field half a million warriors, and in A.D. 450 he set out for the conquest of Western Europe, and crossed the Rhine, near Strasburg, into Gaul, where he proceeded to attack Orleans.

Character of
Attila.

9. The Roman general *Aëtius*, in conjunction with *Theod'oric, King of the Visigoths*, was the hero of this occasion. On the approach of their united armies Attila retreated to the plains round *Châlons-sur-Marne*, which were adapted to the movements of his cavalry. In the battle which ensued (A.D. 451) between the immense rival hosts, Theodoric was killed, and Attila's army was defeated, though not routed, by the efforts of Aëtius. The next year Attila invaded Italy again, but Pope Leo the Great overawed him and stayed his arms. The great enterprise of Attila was completely baffled, and, after that invasion, which took him to the gates of Rome, he died in 453. The empire founded by his genius then fell to pieces, and the danger of Europe's conquest by Huns had passed away.

Battle of
Châlons.

10. In A.D. 455, *Genseric*, the Vandal conqueror in Africa, invaded Italy and took Rome. The same Pope Leo fearlessly confronted him in his camp and by his intercession saved the city from the worst inflictions by fire and sword, yet the city was given up to pillage for fourteen days. The Vandals carried off on their ships most of the metal statues of the temples and the Forum, and the precious trophies in the *Capitol* and the *Temple of Peace*, including the *Golden Candlestick* from the Temple of Jerusalem. This sacred relic was recovered a century afterwards from Africa, taken to Constantinople, and then replaced in Jerusalem, where it vanished for ever.

Capture of
Rome by
Vandals.

11. The emperors of this last period were insignificant personages, and in 472 the Suevian *Ricimer*, who had served under Aëtius, and had for some time been virtual master in Italy, took and plundered Rome again. Before proceeding to the final catastrophe, let us view briefly the chief causes of the downfall of the Roman Empire of the West.

Capture of
Rome by
Suevi.

12. The immediate cause of that fall was that it had proved unequal to repelling the inroads of the barbaric world beyond the frontier. After so many centuries of Roman conquests, the barbaric world had grown stronger; the Germanic nations had learned the value of confederating, and had acquired intelligence and skill at the same time that they were impelled against the Roman frontiers by the pressure of the Huns from Asia upon themselves. Moreover, Rome had not only failed to increase, but had actually declined in power. The acts of *Hadrian* in relinquishing *Parthia*, and of *Aurelian* in abandoning *Dacia*, are proofs of the weakening of the imperial power and of the wisdom of those rulers. It was not that the moral degeneracy manifest in the aristocracy had affected the armies: the discipline was what it had ever been; the generals were as capable as most of those who commanded

Causes of the
fall of Rome.

under the republic. The successes of *Theodo'sius* against the *Goths*, of *Stilicho* against *Alaric*, and of *Aëtius* against the *Huns of Attila*, prove that the armies of Rome could still fight and win.

13. The empire perished for want of men. As the barbarians now mainly composed the armies, they occupied the citadel of Rome's strength and showed how power had passed into other hands. The dominion of Rome was absorbed rather than conquered. New races replaced the former population of the empire. For lack of people to till the lands, whole tribes of *Goths*, *Vandals*, *Franks*, and others, in a continual stream of barbaric immigration, were peacefully admitted and became settlers. For some centuries the older races did not increase as before, and the Romans were relatively in a condition of alarming decay, while the barbarian world was ever growing. The Roman civilization was military, not industrial.

14. The wealth of Rome was gained by war, not by manufactures or by commerce; and, when conquest ceased, the acquirement of wealth came to an end, and lack of money, as of men, made Rome more helpless still. The Oriental plague, between the reigns of Aure'lius and Diocle'tian, and other visitations of disease were calamities from which Rome never recovered. The ever-growing weakness was aggravated by an oppressive and irrational system of taxation. By slow degrees faded away the power of that great Rome, the conqueror of all nations, and the builder of a vast empire including many races and conditions of men, under a centralized government of great stability and efficiency, but a prey to physical and financial maladies which were fed by deeply seated moral mischiefs, and were not to be remedied by any Pagan philosophy or any statesmanship known to the Roman world.

Immigrations
of barbarian
tribes.

Poverty, dis-
ease, and
taxation.

15. The conquest by Rome of the countries on the Mediterranean brought them all under the influence of the same advanced civilization and produced immeasurable benefits among them, derived from the peaceful pursuits of commerce, with gain in knowledge and the wealth of one another's productions. The achievement of Pompeius Magnus in sweeping piracy away was an instance of Roman benefaction. The *African provinces* supplied half the Mediterranean world with grain. The west became notably prosperous. The several cities of the eastern coast of Spain, besides their flourishing exports and imports, sedulously cultivated literature and the arts, and contributed authors of high merit. In addition to the Grecian culture in *Southern Gaul*, the material and intellectual culture of Rome was carried there and to the centre and north of Gaul, and across to Britain, where three centuries of Roman supremacy preserved the inhabitants there, as everywhere, from intertribal conflicts, and conferred the benefit of orderly rule.

Benefits of
Rome's long
supremacy.

16. The chief benefits derived by the world from Rome's imperial sway were the spread of the Greek culture, the transmission of the greatest productions of the Greek mind, and the clear course made for the progress of Christianity. The spread of Greek philosophy had prepared the higher class of men for the reception of nobler lessons, and the free intercourse among the nations which Roman supremacy secured, carried the teachers of the new religion to many a region which must have been otherwise inaccessible to their efforts and their devotion. Thus, long before the official establishment of the faith by Constantine, the surviving strongholds of Paganism were sapped, and, without formal assault or vigorous shock, crumbled into final ruin.

Spread of
Greek culture
and Christian-
ity.

17. The last Roman emperor of the West was a child, called, as if in derision, *Rom'ulus Augus'tulus*, the one name

being that of the city's mythical founder, the other ("*Augustus the little*") a parody of the style of him who organized the empire. Augustulus became nominal ruler in A.D. 475, and in 476 was overthrown by the invasion of some German tribes, of which the chief were the *Hē'ruli*. Their leader, *Odoacer*, took the title of "*King of Italy*," and the Western Empire came thus ignobly to an end, in the displacing of a lad seven years old by the captain of a horde of banditti:

End of the
Western
Empire.

18. The Romans were not originally an art-loving people, but used the abilities of those whom they had subdued by their arms.

Roman art. They derived the use of the arch and the architecture of their earliest buildings from the *Etruscans*, and the early statues in the city of Rome, made of terra-cotta and of bronze, were also *Etruscan* work. The conquest of Macedon brought *Grecian* influence to bear, and at the triumph of *Æmilius Paulus* in 167 B.C. there was a magnificent display of costly armor, vases, paintings, and statues, which showed the people of Rome what Greece could furnish in the way of models of artistic work. The "*triumphs*" of *Mummius* over Greece and of *Pompey* over *Mithridates* brought to Rome numerous pictures, statues in marble, engraved gems, pearls, specimens of chased and embossed plate, figures and vessels of Corinthian brass, and splendid works in gold. As wealth and luxury grew, the works of statuary, mosaic, painting, and architecture, executed by Greek artists, became countless. Medals, coins, and cameos of fine execution were produced under the empire,—the age of *Hadrian* and that of the *Antonines* being flourishing times for art.

19. The profuse ornamentation of the triumphal arches and pillars in Rome has been of great antiquarian value for our knowledge of armor, costume, and military engines. The devastations of barbarians in both the Western and Eastern Empires caused irreparable losses; the four bronze horses now at Venice are specimens of later and inferior Greek art, saved from destruction wrought at Constantinople in the thirteenth century. The chief collections of ancient sculpture are in the *Vatican* and the *Capitol Museums* at Rome, the *Museo Borbonico* at Naples, the *Villa Borghese* and the *Villa Albani* at Rome, the *Gallery of Florence*, the *Lowre* in Paris, the *British Museum* in London, several private collections (e.g., *Woburn Abbey* and *Lansdowne House*) in England, and the *Sculpture Gallery* at Munich.

Dispersion of
Greek and
Roman art-
treasures.

20. The accompanying wood-cut shows a Roman gentleman in the loose enfolding robe called the *toga*, and a Roman lady clad in the dress called *stola*, with an outer cloak called *palla*. The mode of serving the meals resembled that of Greece, already described. The Handbook of Roman Antiquities by Wilkins¹ is an

Roman life.



TOGA.



STOLA.

excellent source of information on the life of men in ancient Rome. *Bulwer's "Last Days of Pompeii,"* and *Whyte Melvill's "Gladiators"* are works within the reach of all readers, containing brilliant and instructive pictures of Rome in her days of splendor, mingled cruelty and culture, at the time when Christianity was beginning to be made known. The first of these accurate antiquarian pictures is concerned with the grand catastrophe wrought by the eruption of Vesuvius, and the second closes with a stirring record of the storming of the Temple at Jerusalem by Rome's "Tenth Legion," and the victory of Roman discipline and valor over the fiercest efforts of Jewish fanaticism and despair.

CHRONOLOGICAL ANALYSIS OF GREEK AND ROMAN HISTORY.

I. GREECE.

1. Legendary Period:

	B.C.
Homeric age (siege of Troy, etc.) (about)	1200
Probable date of Homeric poems (about)	900

¹ Macmillan's series of *History Primers*.

2. First Historical (substantially) Period, 1104-776 B.C., from Dorian migration to First Olympiad :

Dorian conquest of Peloponnesos	(about)	1100
Greek colonization of islands in Ægean Sea and of Asia Minor coast		1000-900
Greek colonization in Euxine Sea, Sicily, Italy, etc.		900-600
Decline of monarchical government in Greece		1000-900

EARLY HISTORY OF SPARTA.

Legislation of Lycurgus	(about)	840
-----------------------------------	---------	-----

EARLY HISTORY OF ATHENS.

Supposed age of Theseus and rise of Athens	thirteenth century.	
Kings replaced by archons (oligarchical republic established) about		1050
Era of Olympiads begins		776

3. Second Period (Authentic History), 776-500 B.C., from First Olympiad to beginning of Persian Wars :

ATHENS.

Archons become annual at Athens		683
Legislation of Draco		621
Legislation of Solon		594
Usurpation of Pisistratus		560
Period of <i>Tyrants</i> in Greek cities	(about)	650-500
Periander tyrant at Corinth		625-585
Polycrates tyrant in Samos	(about)	560-520
Death of Pisistratus		527
Hippias (tyrant) expelled		510
Democratic reforms of Cleisthenes		507

SPARTA.

First Messenian war		743-723
Second Messenian war		685-668

4. Third Period, 500-338 B.C., from beginning of Persian Wars to subjugation of Greece by Philip of Macedon.

PERSIAN INVASIONS OF GREECE.

Revolt against Persia of Ionian cities in Asia Minor		500
Burning of Sardis by Ionians and Athenians		499
Reconquest of Ionia by Persia		493
Invasion of Attica: battle of Marathon		490

	B.C.
Xerxes' invasion: battles of Thermopylæ and Salamis	480
Battles of Platæa and Mycæle	479
Age of Pericles at Athens	480-430
Pericles becomes leader of democratic party (about)	466
Themistocles banished by ostracism	469
Cimon's victories over Persians	466
Cimon banished by ostracism	461
Pericles in power at Athens	461-429
Democratic reforms of Pericles	461
Supremacy of Athens in Ægean Sea begins	461

PELOPONNESIAN WAR, 431-404 B.C.

Peloponnesian war began	431
Pericles died	429
Alcibiades becomes prominent at Athens (about)	423
Brasidas (Spartan) and Cleon (Athenian demagogue) killed at Amphipolis	422
Athenian attack on Syracuse	415
Athenian second expedition against Syracuse	413
Athenian efforts for empire fail at Syracuse	413
Oligarchical revolution at Athens	411
Athenian fleet captured at Ægos-potami	405
Athens taken by Lysander	404

PERIOD OF SPARTAN SUPREMACY, 405-371 B.C.

Spartan war with Persians in Asia Minor	399-395
Spartan war with Corinth, Argos, Athens, Thebes, etc.	394-387
Victory of Spartan king Agesilaus at Coronæa	394
Spartan fleet destroyed (at Cnidus in Asia Minor) by Athenian and Persian fleet under Conon	394
Peace of Antalcidas with Persia	387
Spartan war against Thebes (under Pelopidas and Epaminondas), 378-362	
Naval supremacy of Athens revived—defeat of Lacedæmonian fleet off Naxos	376
Defeat of Spartans by Thebans at Leuctra	371

PERIOD OF THEBAN SUPREMACY, 371-361 B.C.

Theban (and allied) war with Sparta in Peloponnesos	370-361
Messenia becomes independent of Sparta	369
Epaminondas' victory (and death) at Mantinea	362
Peace made between Thebes and Sparta	361
Philip II. becomes king of Macedon	359

RISE OF MACEDON.

	B.C.
Phocian or First Sacred War	356-346
Career of Demosthenes at Athens	355-322
Alliance of Athens with Thebes	338
Ruin of Greek independence: defeat of Athens and Thebes at Chæronea by Philip II.	338
Philip II. of Macedon assassinated	336

5. Fourth Period, 338-146 B.C., from subjugation of Greece
by Macedon to Roman Conquest.

CAREER OF ALEXANDER THE GREAT, 336-323 B.C.

Alexander becomes king of Macedon	336
Thebes destroyed by Alexander	335
Alexander invades Persia	334
Alexander's victory at the Granicus (Mysia)	334
Alexander's victory at Issus (Cilicia)	333
Alexander's capture of Tyre	332
Alexander founds Alexandria in Egypt	331
Alexander resumes attack on Persia	331
Alexander's victory near Arbela (Assyria)	331
Downfall of Persian Empire	331
Alexander completes conquest of Persian territory	330-328
Alexander in India	327
Alexander's army returns (by land and sea) to Susa	326-325
Alexander at Babylon	324
Alexander's death at Babylon	323

ALEXANDER'S SUCCESSORS.

Conflict between Alexander's generals Perdicas, Ptolemy, Anti- gonus, Cassander, Seleucus, etc.	323-301
Victory of Antigonus at Ipsus (Phrygia)	301

I. THE PTOLEMIES IN EGYPT, 323-30 B.C.

Ptolemy I. (Soter), king in Egypt	323-285
Ptolemy II. (Philadelphus), king in Egypt	285-247
Ptolemy III. (Euergetes), king in Egypt	247-222
Ptolemy IV. (Philopator), king in Egypt	222-205
Ptolemy V. (Epiphanes), king in Egypt	205-181
(Brilliant literary and scientific period in Egypt under the Ptole- mies; the museum and library at Alexandria; the mathemati-	

cians Euclid, Apollonius, Hipparchus, Eratosthenes; Hebrew
 Scriptures translated into Greek—the Septuagint version; the
 grammarians and critics Zenodotus, Aristophanes, Aristarchus.)

Decline of Egypt's power	205-30
[Egypt became Roman province	30]

2. THE SYRIAN MONARCHY: THE SELEUCIDÆ, 312-65 B.C.

Seleucus I. (Nicator), king of Syria	312-280
Antiochus III. (the Great), king of Syria	223-187
Antiochus III.'s invasion of Greece and collision with Romans	192
Antiochus Epiphanes, king of Syria	175-164
[Syrian kingdom conquered by Romans under Pompey	65]

3. LATER HISTORY OF MACEDON AND GREECE.

Struggles for independence; time of leagues and confederations; the last great men of Greece	323-197
Lamian war: Demosthenes, Hyperides, and Phocion at Athens,	323-322
Antipater's (of Macedon) victory at Crannon	322
Death of Demosthenes and Hyperides	322
Phocion executed at Athens	317
Demetrius Poliorcetes, king of Macedonia	294-287
Pyrrhus, king of Epirus	295-272
Pyrrhus invades Italy	280
Pyrrhus defeats Romans at Heraclea	280
Pyrrhus defeats Romans at Asculum	279
Pyrrhus wars in Sicily	278-276
Pyrrhus defeated by Romans at Beneventum	275
Pyrrhus conquers Macedonia	273
Pyrrhus killed at Argos	272
Invasion of Greece by Gauls	280
Ætolian league formed	284
Achæan league founded	280
Aratus head of Achæan league	245
Philopœmen head of Achæan league	208, etc.
Philopœmen captures Sparta and changes the constitution	188
Death of Philopœmen	182

LATER HISTORY OF SPARTA.

Agis IV., king of Sparta, reforms the state	244
Cleomenes III., king of Sparta	236-222
Cleomenes III. reforms Spartan constitution	226
Cleomenes III. defeated by Achæan league at Sellasia	222
Sparta forced to join Achæan league (see above)	188

FALL OF MACEDON.

	B.C.
Philip V., king of Macedonia (under him contest with Rome)	220-178
Macedonians defeated by Romans under Flaminius at Cynoscephalæ	197
Decline of Macedonian power; Greece proclaimed free at Isthmian games; beginning of Roman power	196
Perseus, last king of Macedon, defeated by Romans at Pydna	168
Macedonia made Roman province	147

POLITICAL EXTINCTION OF GREECE.

Achæan league at war with Rome	150
Capture of Corinth by Roman general Mummius	146
Dissolution of Achæan league; Greece made a Roman province (Achaia)	146

HISTORY OF THE GREEK COLONIES.

I. ASIA MINOR.

(On fall of Persian Empire, Greek cities and islands followed fortunes of kingdoms under Alexander's successors; Cyprus and south coast of Asia Minor came to the Ptolemies; west coast of Asia Minor under Seleucidæ of Syria.)

Kingdom of Pergamus independent	280-133
Attalus III. of Pergamus bequeaths territory to Rome (Prosperity of Smyrna and Ephesus at this period.)	133
Halicarnassus destroyed by Alexander the Great	334
Rhodes became independent republic	355
Siege of Rhodes by Demetrius Poliorcetes (repulsed)	305
Colossus of Rhodes destroyed by earthquake	224
(Rhodes remained great in commerce till time of Roman Empire.)	

2. ITALY.

Tarentum founded	708
Tarentum taken by Romans	272
Tarentum finally subdued by Rome	207
Croton (or Crotona) destroys Sybaris	510
Thurii founded	443

3. SICILY.

Agrigentum destroyed by Carthage	405
Syracuse founded	734
Gelon, king of Syracuse	485
Gelon of Syracuse defeats Carthaginians	480

	B.C.
Hieron (or Hiero) I., king of Syracuse	478-467
Syracusan victory over Etruscan fleet near Cumæ	474
(Prosperity of Syracuse under Hiero I.: Æschylus and Pindar at his court.)	
Syracuse victorious over Athens	413
(Syracuse a democratic republic—about B.C. 466-406.)	
Dionysius I. (the elder), king of Syracuse	405-367
(Syracuse the chief state of Sicily under Dionysius I.)	
Syracuse at war with Carthage	397-392
Dionysius II. (the younger), king of Syracuse	367-356 and 346-343
(Plato at court of Dionysius II.)	
Timoleon of Corinth expels Dionysius II.	343
Syracuse a democratic republic	343-317
Syracusans under Timoleon defeat Carthaginians	339
(Timoleon expels the Tyrants, and establishes democracies in cities of Sicily.)	
Timoleon dies	337
Agathocles seizes power at Syracuse and in Sicily	317
Agathocles ruler of Syracuse	317-289
(Agathocles carried war against Carthage into Africa.)	
Hieron II., king of Syracuse	270-216
Hieron II. becomes ally of Rome	263
Syracuse taken by Romans under Marcellus, and end of Greek independence in Sicily	212

GREEK CIVILIZATION.

(Grand period of Greek political history was brief, only from 490-338 B.C.; Greek culture had an enduring sway.)

I. LITERATURE: POETRY.

First <i>epic</i> poetry—"Iliad" and "Odyssey"	(about) 900
Hesiod's "Works and Days," etc.	(about) 700
<i>Lyric</i> poetry began	(about) 700
Tyrtæus (Ionian, wrote at Sparta)	(about) 680
Mimnermus of Smyrna	630-600
Solon of Athens	(lived) 640-560
Theognis of Megara	(flourished about) 540
Simonides of Ceos (at Athens and at Syracuse, under Hiero I.)	(about) 520-470
(The above are <i>elegiac</i> poets.)	
Archilochus of Paros, iambic satirical style)	710-680

	B.C.
Alcman of Sparta, lyric	(about) 660
Sappho of Lesbos, lyric	(flourished about) 600
Alcæus of Mitylene (in Lesbos), lyric poet	610-580
Anacreon of Teos, lyric	(about) 520
Simonides of Ceos (see above), lyric	520-470
Pindar of Thebes, lyric	(lived) 520-440
<i>Tragedy</i> began with Thespis	535
Phrynichus, tragic	(flourished about) 510-480
Æschylus, tragic	(lived) 525-456
Sophocles, tragic	(lived) 495-406
Euripides, tragic	(lived) 480-406
<i>Comedy</i> began with Susarion of Megara	(about) 580
Old Comedy :	
Cratinus of Athens, comic	(about) 440
Eupolis of Athens, comic	(about) 420
Aristophanes of Athens, comic	(flourished) 425-385
Middle comedy	(flourished about) 390-320
New comedy	(flourished about) 320-250
Menander of Athens died	291
(Diphilus and Philemon, contemporaries of Menander.)	

2. LITERATURE: PROSE.

Herodotus of Halicarnassus, history	(born) 484
Herodotus at Athens, age of Pericles	(about) 445
Thucydides of Athens, history	(born) 471
Xenophon of Athens, history, biography, etc.	430-350
Xenophon in Asia, "Anabasis" expedition	401-399
Plato of Athens, philosophy	(flourished about) 400-350
Aristotle of Stageira, Thrace	(lived) 384-322
Aristotle a pupil of Plato at Athens	367-347
Aristotle taught at Athens	(about) 332-322

3. PHILOSOPHY AND SCIENCE.

Thales of Miletus, philosophy and mathematics . (lived about)	630-540
Anaximander of Miletus, natural philosophy . . (lived about)	610-547
Anaximenes of Miletus, natural philosophy (flourished about)	540
Pythagoras of Samos, philosophy	(flourished about) 540-510
Hippocrates of Cos, medical science	(flourished about) 460-360
Anaxagoras of Clazomenæ, Asia Minor, philosophy (flourished about)	500-428
Socrates of Athens, ethical philosophy	469-399
Plato of Athens, founded Academic school	429-347

	B.C.
Epicurus of Athens, founded Epicurean school	342-270
Zeno at Athens, founded Stoic school	(about) 320
Aristotle at Athens, founded Peripatetic school	335
Antisthenes of Athens, founded Cynic sect	(about) 390
Diogenes of Sinope, Cynic philosopher	(lived about) 412-323
[Heraclitus of Ephesus	(flourished about) 513
Democritus of Abdera, Thrace	(lived about) 460-360]

4. ART: ARCHITECTURE.

Temple of Pæstum, in Italy: Doric style	(built) sixth century
Parthenon at Athens, Doric	(finished) 438
(Ictinus and Callicrates, architects of Parthenon.)	
Temple of Artemis at Ephesus, Ionic style	sixth century
Monument of Lysicrates at Athens, Corinthian }	? date.
Temple of Zeus Olympius at Athens, Corinthian }	

5. ART: SCULPTURE.

Phidias of Athens	(flourished about) 460-440
Polycletus of Sicyon	(flourished about) 452-412
Myron of Bœotia	(flourished about) 430
Praxiteles of Athens	(flourished about) 350
Scopas of Paros	(flourished about) 380
Lysippus of Sicyon	(flourished about) 330

6. ART: PAINTING.

Micon of Athens	(about) 460
Polygnotus of Thasos	(at Athens about) 450
Apollodorus of Athens	410
Zeuxis — painted at Athens, etc.	424-400
Parrhasius of Ephesus	(at Athens about) 400
Timanthes of Sicyon	(about) 400
Apelles of Ionia	(about) 330
Protogenes of Caria	(about) 330-300
Nicias of Athens	(about) 320
Euphranor of Athens	(about) 335
Pausias of Sicyon	(flourished about) 360-330

7. ART: MUSIC.

Terpander of Lesbos, lyre	(lived at Sparta about) 700-650
Thaletas of Crete, lyre, at Sparta	(probably about) 640
Timotheus of Miletus, lyre	(lived) 446-357
Timotheus of Thebes, flute-player	(about) 330

II. ROME.

	B.C.
Supposed foundation of Rome	753
Monarchical rule at Rome (about)	750-500
Rome became a republic (about)	500
I. Civil History from about 500 to 266 B.C. (<i>Development of Roman Constitution.</i>)	
Struggle between Patricians and Plebeians began . . . (about)	500
First <i>Secession</i> of Plebeians to Mons Sacer, and two tribunes appointed	493
Publilian Law carried (for tribunes to be chosen only at Comitia Tributa—the popular assembly, and extension of powers of Comitia Tributa)	471
<i>Decemviri</i> appointed to draw up code of laws (Laws of the Twelve Tables) (about)	452
Second secession of Plebeians to Mons Sacer: Valerian and Horatian laws passed, with great increase of powers of Comitia Tributa,	448
<i>Lex Canuleia</i> passed, legalizing marriage between Patricians and Plebeians	445
Military tribunes with consular power appointed	444
Censors (office of) established	443
Office of military tribunes open to Plebeians (about)	400
Great constitutional struggle, Caius Licinius Stolo and Lucius Sextius being two of the tribunes of the Plebeians elected year after year	376-366
Licinian laws carried (with abolition of the consular tribunes, and one consul, at least, henceforth to be a Plebeian)	366
Lucius Sextius—first Plebeian consul	366
Publilian laws carried (a plebiscitum, or decree of the Comitia Tributa, henceforward to bind the whole people: one censor to be a Plebeian)	339
Prætorship thrown open to Plebeians	336
<i>Lex Ogulnia</i> passed (offices of Pontiffs and Augurs to be shared with Plebeians)	300
<i>Lex Valeria, de Provocatione</i> ("on the appeal") re-enacted—for every Roman citizen to have right of appeal to the Comitia Tributa from sentence of any magistrate	300
Third secession of Plebeians to Janiculum Hill	287
<i>Lex Hortensia</i> carried, re-enacting the chief Publilian law, giving highest legislative power to Comitia Tributa	286

(Henceforth equality of political rights existed between Patricians and Plebeians, and Rome was a moderate democratic republic.)

2. Conquest of Italy: History of Rome to 266 B.C.

B.C.

Treaty between Rome and Carthage	508
Supposed date of taking of Rome by Etruscans	500
Etruscan power had declined, and Veii been taken by Rome by	400
Rome taken by Senonian Gauls	390
South of Etruria had become Roman territory by	375
Latin war and Roman conquest of Latium	340-338
Samnite wars and Roman conquest of Samnium	327-290
Roman disaster at the Caudine Forks	321
Truce between Rome and Samnium	304-298
Decisive Roman victory at Sentinum (in Umbria)	295
Defeat and capture of Samnite general Pontius	292
Submission of Samnites; Rome supreme in central Italy	290
Decisive Roman victory at Vadimonian Lake (in Etruria) over Etruscans and Senonian Gauls	283
Rome had become supreme in northern Italy by	283
Tarentine war began	282
Romans defeated by Pyrrhus at Heraclea	280
Romans defeated by Pyrrhus at Asculum	279
Decisive victory of Romans over Pyrrhus at Beneventum	275
Romans supreme in southern Italy, and conquest of Italy completed by	266

3. Foreign Conquest: History of Rome from 266 to 133 B.C.

FIRST PUNIC WAR	264-241
Romans take Agrigentum	262
Roman fleet (under Duilius) victorious at Mylæ	260
Hamilcar Barca in Sicily for Carthaginians	247-241
Roman fleet (under Lutatius Catulus) victorious at Ægates Islands,	241
Sicily became (the first) Roman province	241
Romans rob Carthage of Sardinia and Corsica; Sardinia made Roman province	238
Romans had conquered Cisalpine Gaul by	222
Carthaginians (under Hamilcar Barca) establish their power in Spain	237-229
Hannibal takes command in Spain	221
Hannibal takes Saguntum (Roman ally in Spain)	219
SECOND PUNIC WAR	218-202
Hannibal crosses the Alps into Italy	218
Hannibal's victories at the Ticinus and Trebia	218

	B.C.
Hannibal's victory at the Trasimene Lake	217
Hannibal's victory at Cannæ	216
Hannibal maintained himself in Italy	218-202
Roman successes in Spain, under Publius Scipio, by	205
Decisive Roman victory over Hasdrubal at the Metaurus	207
Romans (under Publius Scipio) invade Africa	204
Hannibal's defeat by Scipio at Zama	202
ROMAN ARMS IN GREECE	213-197
<i>First Macedonian War</i> : Roman alliance with <i>Ætolian League</i> ; successes over Philip V. of Macedon	213-205
<i>Second Macedonian War</i>	200-197
Decisive Roman victory (under Flamininus) over Macedonians at Cynoscephalæ; Roman influence supreme in Greece	197
Hannibal takes refuge with Antiochus of Syria	194
ROMAN ARMS IN ASIA.	
Roman successes in Greece and Asia Minor over Antiochus the Great of Syria; Roman influence supreme in Asia Minor by 188 B.C.	192-188
Death of Hannibal in Bithynia (about)	183
<i>Third Macedonian War</i> (with Perseus of Macedon): decisive Roman victory at Pydna, 168 B.C.	171-168
Macedonia made a Roman province	147
Roman successes over Achæan League in Greece; Corinth taken by Mummius, 146 B.C.; Greece made Roman province (Achaia)	146
Kingdom of Pergamus (Asia Minor) bequeathed to Rome	133
THIRD PUNIC WAR	149-146
Siege, capture, and destruction of Carthage	149-146
Roman province of Africa	146
ROMAN ARMS IN SPAIN.	
Celtiberians of central Spain conquered by	180
Lusitania (Portugal) south of Tagus conquered by	140
Romans take Numantia (completing conquest of centre and south of Spain)	133
(Two Roman provinces in Spain — Hispania Citerior and His- pania Ulterior.)	

ROMAN LITERATURE.

(1) EARLIER POETS.

Livius Andronicus, tragedies and comedies . . (flourished about)	240
Nævius, comedies and epic (died about)	200
Ennius, epic (flourished)	200-170

	B.C.
Plautus, comedies (flourished)	225-185
Terence, comedies (lived)	195-159
Pacuvius, tragedies (flourished about)	160
Accius, — or Attius, — tragedies (flourished about)	140

(2) EARLIER PROSE-WRITERS.

Fabius Pictor and Cincius Alimentus, historians . . . (about)	200
Porcius Cato, the Censor, historian (died)	149

4. Decline and Fall of the Republic, 133-27 B.C.

Land legislation of Tiberius Gracchus	133
Tiberius Gracchus murdered by nobles	132
Land legislation of Caius Gracchus	123-122
Caius Gracchus murdered in riot caused by nobles	121
Allobroges, etc., subdued in southern Gaul	125-120
Roman province ("Provincia") in southern Gaul	120
Roman war with Jugurtha of Numidia	111-106
Jugurtha defeated and captured by Marius	106
(Romans masters of northwest Africa.)	
Defeat of Roman armies by Cimbri and Teutones (moving towards Italy and Spain)	
Great victory of Marius over Teutones at Aquæ Sextiæ (Aix) . . .	102
Great victory of Marius over Cimbri at Vercellæ (Cisalpine Gaul),	101
Social or Marsic war	90-89
Roman franchise granted to Italian allies by Lex Julia and Lex Plautia Papiria	89, 87
<i>First Mithridatic War</i> ; Sulla defeats armies of Mithridates in Greece	
	88-84
<i>Civil War of Marius and Sulla</i>	
	88-82
Marius driven from Italy by Sulla	88
Cinna, partisan of Marius, brings back Marius: massacre of Sulla's partisans in Italy	87
Death of Marius; his son succeeds to his position	86
Sulla returns to Italy from Mithridatic war; defeat of Marians out- side Rome; slaughter of Marians by Sulla's proscriptions in Italy,	83-82
Sulla becomes Dictator; effects short-lived aristocratic change in constitution; suddenly resigns power	81-79
Death of Sulla	78
Pompeius Magnus becomes head of senatorial party	78
Pompey wars successfully against Roman revolt in Spain . . .	76-71
<i>Second Mithridatic War</i> ; Lucullus and Pompeius defeat armies of Mithridates and Tigranes in Asia Minor; death of Mithridates, 63 B.C.	
	74-63

	B.C.
Pompey becomes Consul; Sulla's legislation annulled	70
Pompey's success against Mediterranean pirates	67
Pompey's successes against Mithridates and Tigranes; Pontus made Roman province	66-65
Syria conquered and made province by Pompey	64
Phœnicia and Palestine conquered — Jerusalem taken by Pompey, Pompey returns to Rome and "triumphs"	63 61
Cicero rises to distinction at Rome (about)	75
Cicero becomes Consul — puts down Catilinarian conspiracy . .	63
Crassus becomes Consul; his vast wealth	70
Julius Cæsar becomes leader of popular party (about)	70
Cæsar wars with success in Spain 61 B.C.; returns to Rome . .	60
<i>First Triumvirate</i> (Cæsar, Pompey, Crassus)	60
Cæsar's command in, and conquest of, Gaul	58-50
Crassus and Roman army destroyed in Parthia	53
[Parthian kingdom established about 250 B.C.; conquers Bactria about 130; successes against Syria, 131.]	
Cæsar crosses the Rubicon and invades Italy; Pompey and sena- torial party flee to Greece	49 49
Cæsar defeats Pompeian armies in Spain	49
Cæsar crosses to Greece against Pompey	48
Cæsar's decisive victory over Pompey at Pharsalia (Thessaly) . .	48
Pompey put to death in Egypt : : : : :	48
Cæsar in Egypt; the "Alexandrine war"	48-47
Cæsar returns to Rome from Egypt	47
Cæsar defeats Pompeians in Africa at Thapsus	46
Cato the Younger's suicide at Utica : : : : :	46
Cæsar returns to Rome from Africa, and "triumphs;" reforms the calendar	46 46
Cæsar defeats Pompey's sons in Spain at Munda	45
Cæsar returns from Spain; appointed Dictator and Imperator for life	45 45
Julius Cæsar assassinated	44
Marcus Antonius (Antony) assumes importance	44
<i>Second Triumvirate</i> (Antony, Octavianus, Lepidus)	43
Slaughter of "proscriptions" by Antony and Octavianus; murder of Cicero	43 43
Battles of Philippi (in Macedonia); defeat of Brutus and Cassius by Antony and Octavianus	42 42
<i>End of Roman Republic</i>	42

THE SECOND TRIUMVIRATE.

B.C.

Peace of Brundisium between Antony and Octavianus	40
Lepidus expelled from Triumvirate	36
Antony in the East and with Cleopatra in Egypt	36-31
Senate declares war against Cleopatra	32
Battle of Actium; Antony defeated by Octavianus	31
Deaths of Antony and Cleopatra at Alexandria	30
Egypt becomes Roman province; Rome supreme on all Mediter- ranean coasts	30
Octavianus master of the Roman world	30
Octavianus returns to Rome and "triumphs"	29
"Temple" of Janus shut at Rome for general peace	29
Octavianus becomes "Imperator" (Emperor) and receives title of "Augustus"	27
<i>Roman Empire begins with Augustus</i>	27

ROMAN LITERATURE.

Lucilius, satirical poet	148-103
Lucretius, philosophical or didactic poet	95-50
Catullus, lyrical, elegiac, and epigrammatic poet	87-45
Varro, prose-writer on agriculture, Latin language, etc.	116-28
Julius Cæsar, historical prose	100-44
Sallust, historical prose	86-34
Cicero, orations, philosophical treatises, letters	106-48
Virgil, epic poet	70-19
Horace, lyric and philosophical poet	65-8
Tibullus, elegiac poet (about)	55-20
Propertius, elegiac poet (flourished about)	30
	B.C. A.D.
Ovid, elegiac and descriptive poet	43 to 18
Phædrus, poetical fabulist time of Augustus.	
	B.C. A.D.
Livy, historian	59 to 17
Velleius Paterculus, historian (about)	20 to 30
	A.D.
Pliny the Elder, prose-writer on natural history, etc.	23-79
Persius, satirical poet	34-62
Seneca, philosophical treatises and tragedies . (flourished about)	40
Lucan, historical poet	39-65
Martial, epigrammatic poet	43-105
Pliny the Younger, prose epistles (about)	61-105

	A.D.
Quintilian, writer on rhetoric (about)	40-120
Juvenal, satirical poet (wrote about)	100-110
Tacitus, historian (lived about)	55-120
Suetonius, historical memoirs (about)	70-140

ROMAN EMPIRE.

I. AGE OF AUGUSTUS.

	B.C.
Augustus Cæsar as Emperor	27
Birth of Christ (really occurred)	4
	A.D.
Defeat of Romans in Germany by Arminius	9
Death of Augustus	14

2. EMPIRE AFTER AUGUSTUS, A.D. 14-192.

Claudian Emperors (four):—

<i>Tiberius</i> (1)	14-37
<i>Caligula</i> (2)	37-41
<i>Claudius</i> (3)	41-54
Romans begin conquest of Britain	43
<i>Nero</i> (4)	54-68
Persecution of Christians at Rome	65

Troubles of A.D. 68-69:—

Revolt of Galba in Spain	68
<i>Galba</i> emperor (part of)	68-69
<i>Otho</i> emperor (part of)	69
Battle of Bedriacum	69
<i>Vitellius</i> emperor (part of)	69

Flavian Emperors (three):—

<i>Vespasian</i> (1)	70-79
Destruction of Jerusalem by Titus	70
<i>Titus</i> (2)	79-81
Great eruption of Vesuvius; death of Pliny the Elder; destruction of Pompeii, Herculaneum, etc.	79
Completion of the Colosseum at Rome	80
<i>Domitian</i> (3)	81-96
Completion of conquest of Britain by Agricola	78-85
Dacian successes against Rome	86-90

Five "good Emperors":—

<i>Nerva</i> (1)	96-98
<i>Trajan</i> (2)	98-117

	A.D.
Dacia conquered by Romans	100-106
<i>Hadrian</i> (3)	117-138
Great revolt of Jews suppressed	131-136
<i>Antoninus Pius</i> (4)	138-161
<i>Marcus Aurelius</i> (5)	161-180
<i>Marcomannic War</i> (German attacks on empire)	165-180
Oriental plague scourges Roman Empire	166
<i>Commodus</i> emperor	180-192

3. EMPIRE FROM A.D. 192 TO 285.

Period of Transition and Military Despotism.

<i>Septimius Severus</i> emperor	193-211
Severus in Britain (died at York, 211)	208-211
<i>Caracalla</i> emperor	211-217
(Roman franchise extended to all free inhabitants of the empire.)	
<i>Alexander Severus</i> emperor	222-235
(Parthian Empire succeeded by new Persian Empire.)	
<i>Maximinus</i> (a German) emperor	235-238
<i>Decius</i> emperor	249-251
(Goths appear in force in Roman territory.)	
<i>Valerian</i> emperor	253-260
(Franks invade Gaul; Alemanni move over Danube and Rhine; Goths attack Greece and Asia Minor; Persians invade Syria; Valerian defeated and slain by Persian king Sapor.)	
<i>Aurelian</i> (a Pannonian) emperor	270-275
(Goths and Vandals driven out of Pannonia; Alemanni, etc., repulsed from Italy; Dacia surrendered to Goths; Zenobia, Queen of Palmyra, defeated and brought to Rome.)	
<i>Probus</i> (a Pannonian) emperor	276-282
(Barbarians defeated on Rhine and Danube.)	

4. EMPIRE FROM A.D. 285 TO 337.

<i>Diocletian</i> (a Dalmatian) emperor	285-305
(Empire divided under four rulers for administration; City of Rome virtually ceases to be capital, the rulers residing on or near frontiers for defence against barbarians.)	
(During <i>third century</i> A.D., Roman Empire became largely barba- rian in population, chiefly by influx of German tribes into army and as settlers; political system becomes that of Oriental sul- tanism; the senate practically disappears; oppressive taxation does much mischief; great advances made by Christianity and the church established as a power within the state.)	
<i>Constantine the Great</i> emperor	306-337

	A.D.
(Military power of "Legati" (Viceroys) separated from civil authority.)	
Christianity established as state-religion	324
Byzantium (Constantinople) capital of empire	330
[For progress of Christianity and the early Christian Fathers, see text of work above.]	

5. EMPIRE FROM A.D. 337 TO 395.

Julian (the Apostate) emperor	361-363
Valentinian I. emperor	364-375
(Conflicts with barbarians; Alemanni driven from Gaul.)	
(In <i>fourth century</i> A.D., Goths (Ostrogoths and Visigoths) become powerful; Gothic kingdom of Hermanric on Danube; Goths partly Christianized by Ulphilas.)	
(Huns from Asia become formidable; attack the Goths in south-east Europe.)	
<i>Valens</i> , emperor of eastern part of empire,	364-378
(Goths allowed to settle south of Danube; Valens killed in battle near Adrianople by Goths, A.D. 378.)	
(Goths spread westwards to Italy; enter Roman army in large numbers.)	
<i>Theodosius</i> emperor (of whole empire, 392-395)	378-395
Peace made with Goths	382
Submission of Theodosius to St. Ambrose	390
(Formal end of Paganism; worship of heathen gods strictly forbidden.)	

6. EMPIRE FROM A.D. 395 TO 476.

Empire divided into <i>Eastern</i> and <i>Western</i>	395
(Stilicho, a Vandal commander of Roman legions in Britain against Picts and Scots, and on Rhine frontier repulses Suevi and Alemanni.)	
Alaric, King of Visigoths, defeated in Italy by Stilicho	403
Stilicho defeats host of barbarians under Radagaisus in north of Italy	405
Death of Stilicho	408
Alaric, King of Visigoths, captures Rome	410
(In earlier part of <i>fifth century</i> Romans leave Britain: Visigoths established in south of Gaul and north of Spain; Suevi, Alani, Vandals, Burgundians, swarm into Gaul and Spain.)	
Genseric, King of Vandals, sets up kingdom in northwest Africa	429
Attila, King of the Huns, invades Gaul	450

	A. D.
Battle of Châlons (Attila's Huns defeated by Theodoric's Visigoths and by Aetius)	451
Attila died (end of power of Huns)	453
Genseric, King of Vandals, took Rome	455
Ricimer, King of Suevi, took Rome	472
<i>Romulus Augustulus</i> , last emperor of Western Empire, overthrown by Odoacer, a German chief	476
<i>End of Western Empire of Rome</i>	476

SECTION IV.

MEDIÆVAL HISTORY.

INTRODUCTION.

THE history of the "*Middle Ages*" embraces a period of about one thousand years, extending from the close of the fifth to the end of the fifteenth century of the Christian era. The first half of this period has been sometimes called the "*Dark Ages*," as if the light of ancient learning and culture had been well-nigh extinguished in the occupation of the provinces of the Western Empire of Rome by barbarian peoples. This time of the world's history, however, is more correctly regarded as a time in which the creation of a fresh state of society and of civilization was effected in the blending of the new with the old, in the adoption both of Christianity and of the olden institutions by the new races who appear upon the scene. The development of the *German world* begins, kindled by foreign culture, religion, polity, and legislation. These new elements were taken up by the Teutonic tribes, and amalgamated with their own national life. The Christian religion had already received from the Councils and Fathers of the Church a perfected system of doctrine and government; the rulers of the Church, moreover, possessed the culture and the philosophy of the Greek and Roman world, and the Latin tongue, in its perfectly developed form, continued for ages to be the language of literature and men of learning. The new system of things was, in this sense, merely a continuation of the old; but there lived in it an entirely new spirit, through which the world was to be politi-

Scope of
mediæval
history.

cally and socially regenerated — the spirit of freedom, which was ultimately to reconcile the antagonistic principles of *Church* and *State*, and regulate the political life of nations on civic principles when the State had passed through the form of Feudal to that of Constitutional Monarchy.

CHAPTER I.

THE NEW RACES, KINGDOMS, AND LANGUAGES OF EUROPE.

1. CONSEQUENT on the Aryan migration into Europe (page 9), the ancient history of Europe presents the *Italic (Latin)* and *Hellenic* races as the ruling powers of the civilized world. The modern history of Europe relates to mixed races descended from the union of these historic peoples with barbarian tribes, but mainly to the other great races of the Aryan stock — the *Celts*, the *Teutons*, and the *Slavonians*.

Historical
races of
Europe.

2. While nine-tenths of the people of Europe belong to the *Aryan* stock, the other tenth, consisting of the *Turks*, the *Magyars* (in Hungary), the *Finns*, and the *Laplanders*, is *Mongolian* in race, akin to the *Chinese*, *Burmese*, *Siamese*, and other peoples in the south-east of the mainland of Asia, though now they are apparently very different.

Non-Aryan
races of
Europe.

3. The *Celts* early inhabited the *British Isles*, *Gaul*, *Spain*, and the *north of Italy*; the *Teutons* occupied the territory known as *Sweden*, *Norway*, *Denmark*, and *central Germany*; an *Aryan* people called *Lithuanians* had settled on the *southern coast of the Baltic*; and the *Slavonians* in the *great Eastern plain*, forming modern Russia in Europe.

Early dis-
tribution of
Aryan races
in Europe.

4. Of the three great Aryan races — *Celts*, *Teutons*, and *Slavonians* — the Romans came into close contact with only the Celts and the Teutons. As we have seen, the *Celts* of *Britain*, *Gaul*, and *Spain* were conquered by Rome, and those of Gaul and Spain took up the Latin language and civilization, receiving the Roman citizenship, and being converted to Christianity before the end of the Western Empire.

5. *Teutonic*, *Gothic*, and *Germanic* designate the great race of central and northern Europe, destined to be so influential in the development of the modern civilization. The chief tribes were the *Goths* (the *Visigoths* and *Ostrogoths*), the *Vandals*, the *Franks* (i.e., the “*Free men*,” a confederacy of tribes on the lower Rhine), the *Burgundians*, the *Lombards* (originally from the banks of the Elbe, in the fifth century A.D. found north of the Danube), the *Angles*, the *Saxons*, and the *Scandinavians* or *Norsemen*.

6. The *Vandals*, as we have seen, invaded *Spain* (whence the name *Andalusia*), and passed over into *Africa*, where they founded a powerful kingdom. The *Ostrogoths*, under their king, *Theodoric the Great*, overcame Odoacer in Italy, and he ruled there as head of a prosperous realm from A.D. 493 to 526. The Roman laws and institutions were maintained, and the age was distinguished by the learning and statesmanship of *Cassiodorus*, and of *Boethius*, accomplished in Greek philosophy, who (during his imprisonment by Theodoric) wrote the well-known work, “*On the Comfort of Philosophy*.” Its author was the last of the western Romans to study deeply the literature of Greece, from which he translated works of Aristotle and other philosophers. The *Visigoths* had founded a kingdom which included modern *Spain*, *Portugal*, and *southern France*, the capital being *Toledo* (now *Toulouse*). This kingdom lasted for two centuries, when, after losing the portion in Gaul to the *Franks* from Germany, it was overthrown by the Saracens.

7. In A.D. 486 the *Franks* under king *Clovis* (in German *Chlodwig*, the same as *Louis*) invaded and conquered a part of Gaul, and the *first* or *Merovingian dynasty* (from *Merwig*, grandsire of *Clovis*) of the earlier monarchy of *France* was established, that name being derived from the conquering people. These blond, well-armed Germans gradually made their way to the south, and drove out the Visigoths, but themselves settled chiefly in the north of Gaul. *Clovis* and his people embraced the faith of his wife *Clotilda*, a Christian princess of Burgundian race, and the Frank conquerors adopted the language of the conquered Gauls,—a popularized Latin. The death of *Clovis* (A.D. 511) was followed by a period of dreary warfare and crime. This dominion of the Franks extended far eastward of the Rhine. Thus much of Gaul was transformed from a Roman province into a monarchy by German barbarians. The kingdom established by the Burgundians in the south-east of Gaul disappeared for a time by Frankish conquests. Its boundaries varied according to their successes in war against neighboring states.

The Franks
and Burgundians.

8. From the union of the new Germanic nations with those of the conquered Roman Empire of the West sprang the *Romance* (i.e., *Romanized* or *Latinized*) peoples and languages of mediæval and modern Europe. The *Latin* of literature and of educated speech became changed in the common parlance of the people of *Gaul*, of *Spain*, and of *Italy*, and from this and the admixture of Teutonic words arose the *Provençal* tongue of southern France, and the *French*, *Spanish*, and *Italian* languages. In the *east of Switzerland* and in *Roumania* (part of the ancient *Dacia*) the language is also of Latin origin. The chief *Latin* or *Romance* nations of modern Europe are therefore the *French*, *Spanish*, and *Italian*; in the earlier mediæval times the people of *Provence* and *Aquitaine*, south of the Loire, are to be regarded as distinct from the *French* to the north of that river.

The Romance
nations and
languages.

9. The kingdoms founded by the *Lombards* and the *Scandinavian tribes* came later. The *Angles* and the *Saxons* belonged to the *Low German* division of the *Teutonic* race, that had not been Christianized or civilized in Roman times, and dwelt near the sea, by the mouths of the *Rhine*, *Weser*, and *Elbe*. The German tribes whom we have mentioned in connection with the Roman Empire belonged to the *High German* division, dwelling in central and southern Germany, away from the sea.

10. What races peopled Britain, Scotland, and Ireland, must needs be rapidly sketched. Perhaps the earliest settlements were made in Ireland, by the *Phœnicians*, and by *Milesians* from their colony in Spain. *Gaels*, who came there from Gaul, mixed with the previous comers, then united with the *Gaels* who penetrated into the north of Britain. They maintained so easy intercourse across the Channel, that the people of either country, having substantially the same language, were known indiscriminately as Scots. The Roman invasion not having extended to Ireland, the inhabitants made less interrupted advances in prosperity and intelligence. Their *Brehon laws* evince a more equitable system of land tenure and descents than are contained in any laws originating in feudalism. They readily embraced Christianity when presented to them by *St. Patrick*, early in the fifth century, and from the middle of the fifth to the middle of the tenth century, while the Continent was under the ruins caused by the barbarians, Ireland was the land of schools, and her scholars were missionaries of education to England and all Europe.

11. The island of Britain was very early peopled by migrations from Gaul of two branches of Celts, — the *Gaels* and *Cymri*, who were called Britons, from the name of one of their princes. The Romans made their first invasion under Julius Cæsar, B.C. 55, and the following year he made the second invasion. It was nearly

The Lombards, Scandinavians, Angles, and Saxons.

Races of Britain, Scotland, and Ireland.

Early Britain under the Romans.

one hundred years later (A.D. 43) that the complete conquest of Britain was ordered by the Emperor Claudius. *Caractacus*, king of the *Silures*, resisted in vain for eight years, and was sent to Rome a famous prisoner. *Boadicea*, Queen of the *Iceni*, was defeated and poisoned herself in 62. Christianity was introduced A.D. 64. *Julius Agricola* was appointed the Roman governor in A.D. 78, by the *Emperor Vespasian*, and established the Roman power. After defeating the Caledonians, he built a line of forts from the Forth to the Clyde, A.D. 81, taught the arts of peace and civilization, and made good roads. In 85 he was recalled to Rome. The *Emperor Hadrian* visited the country in 121, and built a wall from the Tyne to Solway Frith. The wall of Antoninus was built in 139, and in 205 another, a stone wall, was built under the *Emperor Severus*. Saxon pirates ravaged the eastern coast. *Carausius*, appointed *Count of the Saxon Coast* to protect that shore, usurped the throne. The *Emperor Constantius* restored the Roman rule in 296. *Helena*,¹ his wife, was a British princess. The *Emperor Constantine*, their son, succeeded in 306.

12. In 410 the Roman legions were recalled by the Emperor Honorius, to defend Italy, and then ended the Roman possession. For three hundred years, a period longer than that which has elapsed from the earliest English-speaking settlement in North America, the Roman government and colonists had possession of Britain, during which it had the benefit of the civilization and other advantages of the imperial connection, as evidenced in the Roman remains. The withdrawal of the Roman arms left no sufficient barrier to the Picts and Scots, (from North Britain), who made pillaging incursions even as far as London.

13. In 449 the *Jutes*, under *Hengist and Horsa*, landed as if to assist the British prince *Vortigern*, defeated the Picts and Scots in 450, then overcame the Britons, and *Hengist* made himself king of *Kent*. The *Saxons* followed, taking the rule over *South Saxony* in

End of the
Roman rule.

Invasion by
the Jutes,
Saxons, and
Angles.

¹ St. Helena, in the Roman Calendar.

490, *West Saxony (Wessex)* in 519, and *East Saxony* in 527; and the *Angles* next followed, taking the rule of *Bernicia* in 547, and *Deira* in 560 (both these kingdoms afterwards composing *Northumbria*), of *East Anglia* in 571, and *Mercia* in 586. These kingdoms composed first the *Octarchy*, which, after the uniting of two of them, became the *Heptarchy*. The native Britons took refuge in the mountainous districts of the west, *Strathclyde* and *Wales*, and many in the part of France named, after them, *Brittany*. The land was no longer the land of the *Britons*, but of the *Jutes*, *Saxons*, and *Angles*, savage pagan corsairs now become *Englishmen*, who slaughtered the people whom they conquered, and within the limits of the *Heptarchy* completely annihilated Christianity and every benefit of Roman civilization.

14. *Ethelbert, king of Kent*, was married to *Bertha*, daughter of Charibert, the Christian king of France, in 575. In 597 *Augustine* and his co-missionaries, from Rome landed, and converted to Christianity *Ethelbert* and his people, in 598. *Edwin, king of Northumbria*, married *Ethelburga*, daughter of *Ethelbert*, king of Kent, in 625, which resulted in the conversion of *Edwin* and his people in 627. However, *Northumbria* was captured by *Penda*, the heathen king of *Mercia*, and the *Northumbrians* relapsed into idolatry, but *Oswald*, the nephew of *Edwin*, became king, and restored Christianity in 634. In less than a hundred years from the landing of *Augustine*, all England became Christian.

15. Between the kingdoms of the *Heptarchy* there were struggles for the *overlordship*, and the king who gained it was called *Bretwalda*, that is, Ruler of Britain. *Egbert*, king of *Wessex* in 800, was in 827 accepted as *overlord of all England*, to whom the other kings were as vassals of *Wessex*, and *Egbert* was thus the *first of the Anglo-Saxon line of sovereigns*.

16. The *English* language is mainly *Teutonic*, with a *Romance* or Latin element in the *Norman-French*, Old French,

and Latin words, introduced after the conquest; the German nations of Central Europe, the people of Holland, and the Scandinavian nations have kept their speech free from the influence of the Latin. The *Slavonic* races of Europe (Russians, Poles, etc.) speak languages of their own, *Aryan* in origin, but distinct both from the Romance and Teutonic tongues. The *Celtic* tongues (*Gaelic*, *Erse* of Ireland, and *Manx* being included) are not extinct. In Wales and in Brittany, inhabited by Celtic descendants of the ancient Britons, the olden speech is to a great degree retained, and in the Highlands of Scotland and the west and south of Ireland to some extent also.

English and other languages.

CHAPTER II.

THREE CENTURIES OF HISTORY.

I.—THE BYZANTINE EMPIRE.

1. THE *Eastern, Greek, or Byzantine Empire* continued for nearly a thousand years after the downfall of the Western, and passed gradually to decay, while the new nationalities and the new civilization of Europe were being developed under the influence of the German vigor. The emperors at Constantinople, though they ruled dominions where the language and civilization were mainly *Greek*, still claimed to be *Roman* emperors, and under their sway the laws and official forms of imperial Rome were maintained. The Patriarch of Constantinople was the head of the Christian Church in the East, as the Bishop of Rome was in the West, while the latter, as the successor of St. Peter, was the head of the universal Church.

The Eastern Empire.

2. The Byzantine Empire attained its acme in the sixth century, during the reign of *Justin'ian*, A.D. 527–565. It was he who built the great *Church of Saint Sophia* at Constantinople,

now a Mohammedan mosque. His chief service to mankind was the codification of the laws in the great system of Roman jurisprudence called the *Civil Law*, forming the basis of the law in European states at the present day.

3. The Roman law was always alive to new impressions, and active in improvement. It aimed at accomplishing high ideas of humanity and justice, and trained keen intellects to noble thoughts and ends. In itself a broad and liberal education, it familiarized its students with the highest philosophy and with the purest religion of the time. The old municipal law of Rome, when extended to a world-wide empire, made necessary the replacing of the *Twelve Tables* with ideas of universal equity. From the time of Augustus and even through the vicissitudes and decadence of the empire, the subjects of the conquering city received a training in the philosophy of jurisprudence, so that towards the fifth century the poet Rutilius could prophesy the immortality of Rome through her legal institutions. In this faith her jurists persevered. When the *Theodosian Code* or *Digest* was promulgated by the third Valentinian, Africa was already occupied by the Vandals; Gaul and Spain had been seized by the Visigoths and Burgundians; the Franks, the Saxons, the Ostrogoths, and the Lombards were visibly hovering in the rear; but preparation had been thus made for placing these barbarians under civil restraints, and to those restraints they for the most part consented to submit.¹ This "noble legacy" of Roman law Justinian undertook to put into a practical shape to suit the present and future needs of the whole world.

4. Among the chief Roman jurists were (1) *Julius Paulus*, a voluminous writer in the reign of *Septimius Severus* (A.D. 193-211); (2) *Gaius*, who wrote under *Antoninus Pius* (A.D. 138-161) and *Aurelius* (A.D. 161-180) — his "*Institutiones*," an elementary treatise, long

Eminent Roman jurists.

¹ Dr. Merivale: "*General History of Rome*."



used as a text-book for students of Roman law, is extant ; (3) *Ulpianus*, who wrote under *Caracalla* (A.D. 211-217). From the treatises of these three jurists a large part of the work done under Justinian was derived.

5. In A.D. 528-529 commissioners, including the famous *Tribonian*, completed the Justinian *Code*, a summary of the imperial legislation of Rome. *Tribonian*, directing another commission, effected the compilation of the *Digest* or *Pandects* (i.e., "all-embracing work"), containing authoritative decisions on legal points. A third commission, including *Tribonian*, prepared a simple elementary summary called "*Institutes*" (i.e., *precepts* or *principles*), based chiefly on the above-named work of Gaius. A revised edition of the *Code*, published in 534, with the *Pandects*, the *Institutes*, and a supplement to the Code, known as the *Novels* ("new enactments"), form the Roman or civil law as accepted in Europe (*Corpus Juris Civilis*).

6. In the *East*, the famous *Belisa'rius*, an Illyrian of low birth, fought for Justinian against the Persian king *Cho'sroës I.* (or *Nushirvan*), who reigned A.D. 531-579. Justinian purchased peace by payment of tribute to this Oriental despot, whose empire extended from the Red Sea to the Indus. In the *West*, Justinian's arms had great success. In 534 the *Vandal* kingdom in Africa was brought to an end by the victories of Belisarius. In 535 Belisarius conquered Sicily, and from 535-540, and again from 541-544, fought the Goths in Italy, until the jealousy of his master recalled him. His successor in command, *Nar'ses*, completed the overthrow of the *Ostrogothic* kingdom in Italy by his campaigns in 552-553. Under Justinian, the *Visigoths* were driven out of the south of Spain, so that there was for a time a revived Roman Empire of the West, embracing nearly the whole of the Mediterranean coasts. Justinian died in 565, and a speedy change came in Italy.

**Pandects —
Corpus Juris
Civilis.**

**Justinian's
Conquests.**

7. The warlike Germans called *Lombards* had settled in Panno'nia (south of the present Austrian Empire), by Justinian's invitation, about 540. They fought to extermination the *Ge'pida* (Goths), and in 568 passed over the Alps into the fertile plain of northern Italy. Under their king *Alboin*, the Lombards subdued the north and much of the south of Italy (the central part, including Rome and Ravenna, on the Adriatic, with Sicily, Corsica, and Sardinia, remaining still Roman), and the Lombard kingdom of Italy thus formed continued for two centuries, until conquered by Charlemagne. The growth of *Venice* dates from this Lombard conquest, when the victims took refuge in the islands and lagoons at the head of the Adriatic Sea, where a town had been founded by fugitives from the Huns.

The Lombards enter Italy.

8. The flourishing period of the Eastern Empire closes for a long time with *Heraclius*, who died in A.D. 641. The *Persians*, and the *Turks* (*Mongolians* from Asia), with their kinsmen the *Avars*, attacked the empire with formidable strength. Between 611 and 615 the Persians overran Egypt, Syria, and Asia Minor, remaining encamped for ten years within sight of Constantinople. At last *Heraclius*, aroused, with great ability and courage, between 620 and 628, recovered the whole of the Persian conquests.

Decay of Byzantine Empire.

9. On the whole, the *Byzantine Empire* presents the dreary spectacle of a state possessing the form and the dogmas, with very little of the life, power, and spirit, of the Christianity which was the established religion of the realm. In *religious matters* there were fierce and endless disputes and conflicts about doctrine and images, and the appointment to ecclesiastical offices. In *secular affairs*, sanguinary encounters arose between the factions of the *blue* and the *green*, the distinguishing colors of the different parties of combatants in the

Religious and secular disputes.

gladiatorial games, which cruel spectacles the Christianity of Constantinople had not succeeded in abolishing.

10. The Greek *culture* was still preserved in these Eastern provinces, "where the ancient civilization, though slowly fading away under the influence of misgovernment, might still astonish and instruct barbarians"¹ with the splendor of the court, classic architecture, sculptures, paintings, and the masterpieces of philosophy and literature. In *literature*, this Eastern Empire had a series of historians, such as the able *Procopius* (the contemporary of Belisarius and Tribonian), who wrote in Greek extant books on the wars with the Persians, Vandals, and Goths, and on the public buildings erected by Justinian; and an amusing collection of anecdotes, concerning the court of Constantinople about the middle of the sixth century.

11. The history of this empire repeatedly presents pictures of weakness against outward attack, evil passions within, rebellious generals, emperors deposed, and often poisoned or otherwise murdered by their kindred, — intellectual decay and moral corruption bringing all at last, after periods of power and prosperity to irretrievable ruin.

II. BEGINNINGS OF FRANCE.

1. *Clovis*, founder of the Merovingian dynasty, died in A.D. 511, and his descendants kept for nearly two centuries the crown which he had won; but the history of the Frankish Empire during this period is chiefly that of the follies or crimes of kings, while frequent changes took place in its boundaries.

2. In the seventh century, the real power was in the hands of officials called *Mayors of the Palace*. The minister called *Mayor of the Palace* was elected by the Frank nobles, and, in command of the army, was the actual sovereign; the nominal monarchs being known as the *Rois fainéants* or *Do-nothing kings*.

¹ Macaulay: *History of England*.

3. In 687 a *Mayor of the Palace* named *Pepin (of Heristal,* a town on the Meuse) defeated rival Frankish claimants, and, acquiring rule over the whole Frankish dominions, founded the *Second or Carolingian dynasty*, already being the *Mayor* by hereditary right. His son, *Charles Martel*, was a vigorous ruler, famous for his victory over the Mussulman invaders of France in 732. In 753, *Pepin the Short*, son of Charles, became king of the Franks in name as well as in fact, being crowned by the Pope with the title of "*King of Francia*," while the Merovingian dynasty was brought to an end by the deposition of the last of the *Rois fainçants, Childeric III.*

III. RISE OF THE SARACENS.

1. Early in the seventh century a movement began "in the heart of Arabia which was to result in a succession of stupendous religious and political revolutions." The *Arabs* or *Saracens* were about to assail, almost at the same time, every nation and tribe of the old Roman and Persian world, from India and the borders of China to France and Spain. The term *Arabs* means "*people of the West*" (from their position in *Asia*), and the word *Saracens* means "*people of the East*," the name adopted by them after their passage into Africa and Europe. The fact that *Islamism* at the present day numbers some two hundred millions of the human race gives interest to the story of the deeds of those who brought about that result. The *Saracens*, now attacking *Aryan* Europe, were of *Semitic* race, and theirs is "the only Semitic power which has played any great part in history since the time of the great dominion of Carthage."

General movement of Arabs or Saracens.



MAHOMETAN EMBLEMS.

Islamism is also "the last of three great religions which have come out from among the Semitic nations, and all of which taught men that there is but one God, and bade them to keep from the worship of idols. First came *Judaism*, then *Christianity*, and now the religion of *Mahomet*" (or *Mohammed*).¹

2. The secret of the power wielded by the Saracens lay in a *fanaticism* which is regarded as religious enthusiasm, but which is the reckless abandonment of the soul to its present passions. In the warfare by means of which their religion was so widely spread, this fanaticism is especially displayed: a system in which it was the highest merit to die on its behalf, with promise of a sure reward in Paradise for him who should fall fighting for the cause.

3. The founder of the new religion, Mahomet, an extraordinary man, was born at *Mecca*, in *Arabia*, in the year 569. He came of a noble family among a people described as "the semi-barbarous sons of the Desert, whose . . . courage was the daring of the robber—careless alike of fatigue and danger, lawless in daring, pertinacious of purpose, implacable in revenge, strangers as yet to the enervation that is born of wealth and luxury and power, but not devoid of a rude chivalry of action and an imaginative poetry of feeling." When the great religious inventor appeared among the Arabs, the old patriarchal faith, of the time when Job was an Arabian chieftain, had been corrupted to a degrading idolatry. "In Persia, the philosophical creed of *Zoroaster* had degenerated into vague mysticism and fire-worship, while in Syria and Egypt Christianity had hidden its face, amid fantastic speculations and heresies. But the hour and the man had now come.

4. "Over the scattered tribes of Arabia there arose a king, and over their divided worships a priest and a prophet. 'There is no God but God, and Mahomet is His prophet. . . . He has chosen you to be the

Causes of
their success.

Condition of
Arabia in
time of
Mahomet.

Doctrine of
Mahomet.

¹ E. A. Freeman's "*General Sketch of European History*."

workers of His will and His champions. He has called you to victory over the infidel in this world, and to an everlasting paradise in the next.' . . . This was at once an appeal to the instincts of a Semitic people, and the gathering cry of an awakened patriotism. It proclaimed to the sceptic a creed, and to the warriors a warfare and a crown. . . . We wonder not so much at the victories of *Islamism* as that it left anything unconquered, and that, after the fiercest onslaughts of the Saracens, the incense of Christian worship still went up from the temple of St. Sophia."¹ Such, in its beginnings, was the religious system which has endured for twelve hundred years, recognizing and perpetuating the two fatal social evils of polygamy and slavery, stereotyping despotism, and making political progress impossible by the inextricable interweaving of the civil law with the divine in the *Koran*.

5. The character of the great Prophet himself has been differently regarded by different writers. He was a man ready to succumb to human temptations ; a professed reformer unmasked by success ; one who exchanged persuasion for persecution, and, setting out as an apostle of truth and a preacher of righteousness, became a warrior and a conqueror, and "a manufacturer of special revelations to justify flagrant acts of public or private immorality." In him, as in others, his crimes and errors deface an ambitious career. The Mohammedan era called the *Hejira* (an Arabic word meaning "*emigration*") begins with the year A.D. 622, when persecution drove the Prophet to flee from Mecca to Medina. He had begun to preach his doctrine in 609, when he was forty years old, and, after the flight to Medina, he assumed kingly authority, and sought to propagate the faith called "*Islam*" (or "*the Peace of God*") by the sword.

6. The *Koran* (i.e., "*matter to be read*") was written in Arabic by Mohammed, and contains matter taken from Juda-

¹ From a review of Dr. Freeman's "*History and Conquests of the Saracens.*"

ism, Christianity, and the system of the *Magi*, while it pre-
 scribes, as the chief duties of religion, prayer,
 The Koran. fasting, alms, and the pilgrimage to Mecca. The
 literary style is of the purest Arabic, with many poetical
 beauties; moral precepts are enjoined upon believers; the
 doctrines of the resurrection and the last judgment are in-
 sisted on. The *Koran* is acknowledged by Mahometans as
 the fundamental code, not only of theology, but of civil and
 criminal jurisprudence.

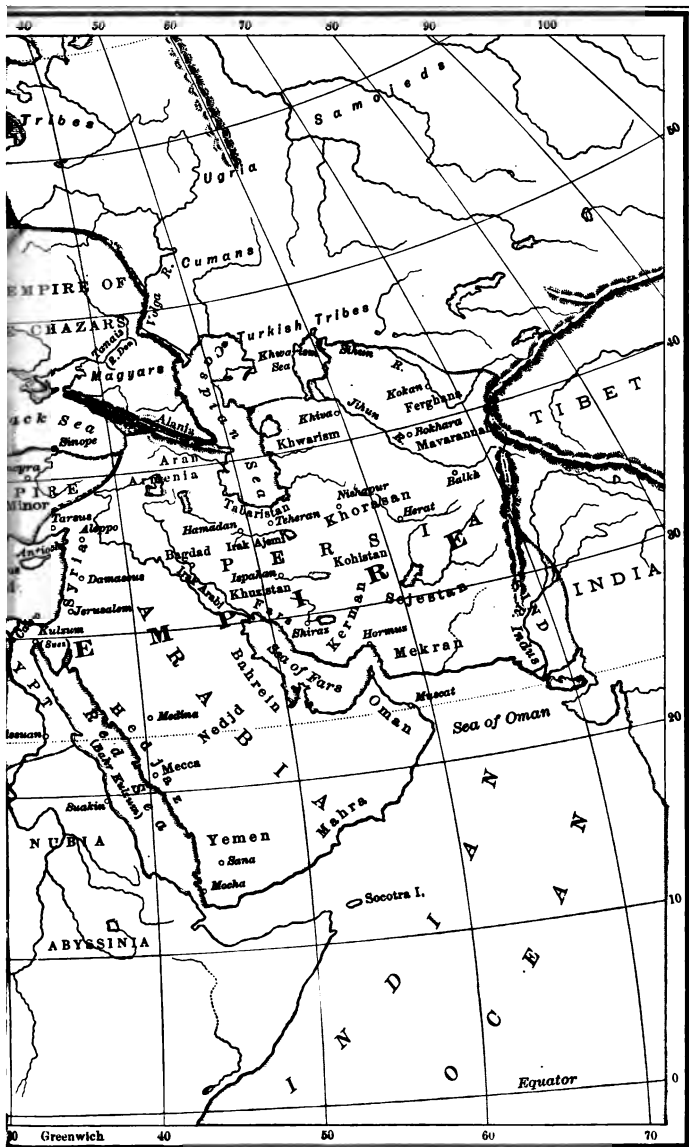
7. In 629 Mahomet captured the "holy city," *Mecca*, com-
 pleted the conquest of Arabia, and, after calling
 Mahomet conquers Arabia. on the *king of Persia* (*Chos'roes II.*) and the *By-
 zantine emperor* (*Heracli'us*) to embrace Islamism,
 prepared to march beyond Arabia. At this juncture he died
 of fever at Medina in A.D. 632.

8. The leaders and rulers of the Arabs who came after
 Mahomet were called his *caliphs* or *successors*,
 Conquests of the Caliphs. and the first of them was his father-in-law, *Abu-
 beker*. The success of the arms of Islam was generally rapid.
 They required that all must either embrace the new faith, pay
 tribute for the keeping of their old faith, or die. By the year
 639 all *Syria* and *Egypt* had been conquered. Persia and the
 east of Asia Minor fell an easy prey; but in Africa, where
 Christianity was strongly established, a long and stout resist-
 ance was made, the conquest not being completed till 709.
 From Africa the followers of the Prophet crossed over into
 Spain, and by 713 the Crescent was triumphant by the Atlantic
 in the West, and in the Indian province of *Sind* in the East.

9. In 673 the Saracens were repulsed from Constantinople,
 and in 718 a formidable crisis came. The ruler
 Saracens re- of the Eastern Empire was, happily for Europe
 pulsed at Con- and the world, a man of vigor and ability, *Leo* the
 stantinople. *Isau'rian* (from a district of Asia Minor); and his repulse of
 the Saracen attacks on Constantinople, and his defeat of the
 foe beneath her walls, prevented a loss which, at that epoch,

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100





would have been most serious for the religion and civilization of Europe. Constantinople was then the political head of Christendom, and the law, literature, and theology which she contained might have perished in a Saracen success. The efforts of the Saracens to enter Europe by the east continued at intervals for many years afterwards, but they never had any permanent success in or beyond the west of Asia Minor, and the faith of the Mussulmans¹ was to become established at Constantinople by *Mongolian* instead of by the original *Semitic* believers.

10. It was in A.D. 711-713 that the *Saracens* (or *Moors*, as the Spanish writers have called them, because they came from *Mauritania*, the modern *Morocco*) overthrew the kingdom of the Visigoths in Spain. The leader of the Moorish invaders was named *Tarik*, and the place of his landing derives its name, *Gibraltar*, from the Arabic *Gebel-al-Tarik*, "the rock of *Tarik*." The town of *Tarifa* (the most southerly place in Europe, having still the fortifications built by the Moors, and a very ancient Moorish castle), south-west of Gibraltar, preserves the name of the same victorious general. The *Visigothic* king *Roderick*, called "the last of the Goths," was decisively defeated at the town north of Cadiz called *Xeres de la Frontera*, and in the struggle *Roderick* (*El Cid*), a hero of Spanish romance, was killed. In a short time afterwards all Spain was subdued by the Saracens, with the exception of a narrow mountainous strip in the north, where the Christians maintained themselves and their faith. The *Moorish* or *Saracenic* rule in Spain lasted in whole or in part for seven hundred years.²

The Saracens
(Moors) in
Spain.

11. The Saracens' invasion of Europe soon crossed the Pyrenees into southern Gaul (more correct than "France" at this period of history) and made a

The Saracens
in France.

¹ The words *Moslem*, *Muslim*, and *Mussulman* are derived from *Islam*, and mean "the Righteous," i.e., "those who are at peace with God through right doing."

² To no nation but Spain belongs equal glory for having, during eight hundred years, maintained on their own soil the struggle for Christianity against its enemies, the Saracens, with final triumph.

lodgment there. Another great crisis in the history of Europe and the world had come, in which was to be decided a contest between the *Crescent* and the *Cross*, and which was to issue in the quick deliverance of European Christendom, save in Spain, from Islam, and in the re-establishment of the superiority of the Indo-European over the Semitic family of mankind.

12. A Germanic prince, *Charles* or *Karl Martel*, was the champion of the Christian cause when appeal was made by arms to the one God whom both combatants adored. Exactly a century after the death of Mahomet the deliverance was wrought by the *battle of Tours*, for the future welfare of mankind.

**Charles
Martel.**

13. In the summer of A.D. 732 the great Saracenic leader *Abderrahman* led a host of Moslem soldiery, — *Syrians, Moors, Saracens, Persians, Tartars*, — across the Pyrenees, and with his light cavalry overran the country to the Loire. In October the great seven-days' battle of Moslem horse — white-turbaned, tawny warriors — against the fair-haired, stalwart Frankish foot, steel-helmed, and armed with heavy sword, or battle-axe, or mace — was fought upon the plain between the towns of Poitiers and Tours. The Saracens were utterly defeated, *Abderrahman* was slain, and the attempt of Islam to conquer Europe by the west had signally failed. The Frankish leader, *Charles*, was surnamed *Martel* (old French for "*hammer*") for the crushing blow thus dealt.

**The battle
of Tours.**

14. For a short time the vast dominion acquired by the Saracenic conquests was kept together as a single empire, over which one Caliph ruled from India to Spain. In A.D. 755 the empire was divided into the *Eastern* and *Western Caliphates*, the *Western caliph* having *Spain*, with his capital at *Cor'dova*; and the *Eastern Saracenic Empire* including *northern Africa* and the *East*, with the capital first at *Damascus*, and then at *Bagdad*. The

**Eastern and
Western
Caliphates.**

caliph at *Bagdad* was regarded as the head of the world of Islam, as various sects arose, and various parts of the empire were split off, under the pressure of Turkish invasion, from the east.

15. The best known of the caliphs of Bagdad, a pleasant picture of whom and his people we remember in the "Arabian Nights," is *Haroun-al-Raschid*, who succeeded to power in 786. After his time province after

Saracens in
the East.



VIEW OF BAGDAD.

province was lost to the Turks, and in A.D. 1258 the Mongols, under a grandson of *Genghis Khan*, conquered the caliphate of Bagdad, and subverted the then dynasty of the *Seljukian Turks* (from *Seljuk*, a chieftain of Bokhara in the ninth century).

16. The Mahometan rule in Spain was strongest under a caliph named *Abi'brahim*, about 950. In 1051 the Moors, who had been summoned from Africa to help the Saracens against the advancing power of the Christians, overthrew the caliphate of Cordova, and the real *Moorish* dominion in southern Spain began.

Saracens in
the West.

17. The Arab conquerors, at first foes of art and science, soon began to make a progress in culture as rapid as had been that of their arms. They zealously acquired and promoted the civilization of the Greek and Oriental world which they had subdued in Egypt, Asia Minor, and Persia. Great cities were built, commerce and manufactures flourished, and schools arose in all parts of the Saracenic Empire. The result of their efforts was that they played a considerable part in the intellectual history of the middle ages. Their quickness and their poetic sensibility were conspicuous in science and in literature, and their services were especially active in medical science and philosophy.

18. By the middle of the eighth century the prowess of the *Visigoths* had long disappeared through the conquest of their Spanish kingdom by the Saracens, and the transference of their African dominion, first to the *Eastern Empire*, and then to the *Mahometan caliphs*. In *Italy*, the *Ostrogoths* had disappeared before the revival of the power of the *Eastern Empire* there, and the incoming of the *Lombards*. A *Frankish* kingdom occupied *Gaul* and most of *west and central Germany*, though "*France*," in our modern sense, did not exist, and we must regard the princes of the *Merovingian* dynasty and the founders of the *Carlovingian* (Pepin of Heristal and Charles Martel) simply as "*Kings of the Franks*." The *Saracen* Empire was the most extensive in the world, and the *Eastern* or *Byzantine* Empire included only the west of *Asia Minor*, *Greece* (to the *Balkans*), and part of *Italy*. The *Slavonians* were becoming powerful between the *Danube* and the *Baltic*, and *Mongolian* (*Tartar*) tribes from *Asia*, called *Bulgarians* and *Magyars*, are found north-west and north of the *Black Sea*. The *English* are settled in their new home, and the *Danes* and the *Norwegians* (or *Northmen*) — the flower of the *Scandinavian* branch of the *Teutonic* race — are beginning to be formidable pirates in north-west *Europe*.

Chief European nations existing about 750.

We have now come to the epoch when the Roman Empire of the West was for a time revived by the great man, *Charlemagne*, who was in birth, speech, character, and ways, a *German*.

CHAPTER III.

EMPIRE OF CHARLEMAGNE.

1. **KARL OF CHARLES THE GREAT**, son of Pepin the Short, King of the Franks, came to the throne in A.D. 771; one of the great men of history — distinguished as a soldier, a politician, and a man of intellectual taste and ability. He created a great and powerful monarchy out of the chaos of nations and institutions which he found existing around him, and though his empire fell to pieces at his death, he created a permanent Frankish dominion proof against the hordes of Pagans and pirates which threatened Christian Europe from the east and north. *Charlemagne* displayed a wonderful administrative power, and much wisdom, insight, and largeness of view as a legislator.

Karl the Great, or Charlemagne.

2. He greatly aided Christianity, showed ceaseless activity in the reform of the coinage, the founding of schools, the collection of libraries, the composing even of religious disputes, and in attention to countless details of reform and administration which, after his death, showed that unsettled tribes had been turned into real, regular, and durable communities. He enforced regular payment of tithes throughout his dominions, and assigned a place to bishops and to abbots, as well as to dukes and to counts, in the feudal system which had already virtually arisen. In the Frankish Empire of Charlemagne, Christianity was first consolidated into a political form proceeding from itself, and the principle of hereditary monarchy became established.

Social progress.

3. The Pagan foes subdued were the Germanic and Tartar tribes to the north and east of his inherited kingdom. After many years of intermittent warfare, he thoroughly conquered the *Saxons* on the *Weser* and the *Elbe*, and they embraced Christianity. He overcame the *Tartar* race called *Avars*, in the territory now called Hungary, and the whole of Germany was now for the first time united under one ruler. In *Spain*, he took from the Saracens the territory as far as the *Ebro* (A.D. 778). In connection with this expedition, the legends arose about the famous hero *Roland* (the *Orlando* of Italian poetry), and his exploits in the valley of *Roncesvalles*. In 773, he marched into *Italy*, to help *Pope Adrian I.* against the attacks of the Lombards. Their king *Desiderius* was deposed, and Charlemagne was crowned *king of Lombardy* with the famous iron crown.

4. In A.D. 800, on Christmas Day, as he knelt on the steps of the altar at divine service in Rome, in the basilica of St. Peter, *Pope Leo III.* placed on the brow of "*Karl the Great*" the diadem of the Cæsars, and saluted him as "*Emperor of the West*" by the title of *Charles I., Cæsar Augustus*. "Modern history begins with this union of the Roman and the Teuton, of the memories and the civilization of the South with the fresh energy of the North."¹ *Rome* now became the capital of the Western Empire in the south, as *A'achen (Aix-la-Chapelle)* was in the north, and Italy and Rome were henceforth entirely cut off from the Eastern Empire, whose capital was Constantinople.

5. The great Charles, instead of wielding the despotic rule of the old Roman emperors, allowed each nation to retain its old laws, hereditary chiefs, and free assemblies. A central government over the different local functionaries and authorities was kept up by royal commissioners visiting each province to inspect, report, and reform.

Conquests of
Charlemagne.

Charlemagne
crowned Em-
peror.

Charle-
magne's sys-
tem of rule.

¹ Bryce: *Holy Roman Empire*.



6. Charlemagne's energy and activity were almost superhuman. Though almost every year he engaged in some warlike expedition of deliberate conquest for the furtherance of civilization and Christianity, he also attended to all details of administration and

Charlemagne's diligence and culture.



CHARLEMAGNE.

improvement of his great empire, including the advancement of learning, even to the collection of ballads and old Frankish poems. He gathered men of letters round him from all quarters, such as the English scholar *Alcuin*, who was Charlemagne's chief instructor and adviser in literary affairs. Many schools were founded in connection with abbeys and monasteries, for the study of grammar, rhetoric, philosophy, and science.

7. He was very tall and very strong; simple and frugal in dress, habits, and mode of life; dignified, amiable, kind. One of his favorite modes of pastime and exercise was swimming, for which purpose he constructed magnificent baths at *Aachen*, his capital. Here he died in A.D. 814, after a reign of forty-three years.

Charlemagne's person and habits.

8. The empire of Charles the Great, extending from the Ebro to the Elbe, included what is now the north-east of Spain, the whole of France and of northern and central Germany (except eastern Prussia), much of Austria (except Hungary), and all northern and central Italy, as far south as Gaëta, with the island of Corsica.

Extent of Charlemagne's empire.

CHAPTER IV.

DIVISION OF CHARLEMAGNE'S EMPIRE:

EUROPE IN NINTH, TENTH, AND ELEVENTH CENTURIES.

1. CHARLES THE GREAT'S son, *Louis le De'bonnaire* ("the gentle") became the *second Frankish emperor*, but had not the force of character necessary to maintain a position so difficult. During his lifetime, parts of the empire were lost to him. A reaction was taking place, on the part of particular nationalities, against the universal sovereignty of the Franks, and, after much contention among the three sons of Louis, the empire was divided in A.D. 843 by the *Treaty of Verdun*. The name of the king of the central and southern portion (*Lothar*) survives in the province of *Lorraine* (in German, *Loth'ringen*). The *eastern* and *western* parts corresponded roughly to modern *Germany* and *France*. Frequent confusing changes of boundary took place, by which the kingdoms formed gradually corresponded to real divisions of languages and nations.

Tripartite
division.

2. By the year 930 we find that a *Kingdom of Burgundy* has arisen, including what is now Switzerland and the southeast of France, with the capital at *Arles*. About 1030 this state became part of the German Empire. A *Duchy of Burgundy* (corresponding nearly to the modern French province) continued quite independent till the seventeenth century.

Burgundy.

3. In 887 a final separation took place between the kingdoms of the *East* and *West Franks*, answering to *Germany* and *France*. Germany first became great under the *Saxon line* of kings (and afterwards *emperors*), beginning in A.D. 918 with *Henry I.*, or *Henry the Fowler*, elected to be king by certain German princes. He was a prudent and active ruler, who forced

Germany:
the Saxon
emperors.

Suabia, Bavaria, and Lorraine to submit, and fought with great success against the *Magyars* or *Hungarians*, who were striving to make their way into Germany from the east. His son *Otho the Great*, a brave, honest, and able monarch, ruled from 936 to 973. Under him the *Western* (*Roman* or *German*) Empire was restored in a new form, by which it was attached to the chief Frankish kingdom (which *Germany* had now become), so that whoever was chosen by the princes *king in Germany* had alone a right to the title of *emperor*. By marriage with the King of Italy's widow, *Otho* became king of Lombardy in 951: he was crowned emperor by the Pope in 962. This line of emperors (the *Saxon*) ended in A.D. 1024.

4. Under *Conrad II.*, who began the line of Franconian emperors (its princes belonging to Franconia or *Eastern Francia*, the eastern or German part of the old kingdom of the Franks), the kingdom of Burgundy was annexed to the empire. Conrad's son, *Henry III.*, reigned from A.D. 1039 to 1056, and was one of the greatest of the German sovereigns — bold, energetic, and enlightened. He did much to maintain order and religion both in Italy and Germany, assuming great authority with the Popes, and keeping down the great feudal nobles of his realm. He also promoted art, science, and literature, founding many schools in connection with the monasteries. Under his successors, serious and frequent quarrels arose between Popes and Emperors, causing great disorders of rebellion and civil war in Italy and Germany. It was *Henry IV. of Germany* who was compelled (by excommunication absolving his subjects from allegiance) to submit to the famous *Pope Gregory VII.* (Hildebrand) in 1077. The emperor went to see Gregory in his residence at the mountain castle of *Canossa* (near Modena in north Italy), and was only admitted to an audience after waiting in the courtyard for three successive days in the depth of winter, clad in a penitential

The Fran-
conian Em-
perors.

dress. This famous episode has made "*going to Canossa*" a proverbial phrase for humiliation to just reproof. The Franconian line of emperors ended in A.D. 1125.

5. The *Carlovingian* dynasty in France ruled part of the time between A.D. 750 and 980, their tenure being interrupted by the election, as *Duke of France*, ^{France.} in 888, of *Eudes*, whose language was early *French*. The capital of this *Duchy of France* was *Paris*. Its rule did not extend south of the *Loire*. At this period (ninth and tenth centuries) in what we now call *France* the territory and rule were divided amongst a number of *dukes* and *counts*, such as the *Dukes of Guienne* or *Aquitaine* and of *Gascony* in the south; the *Duke of Burgundy* in the east, with his capital at *Dijon*; the *Count of Toulouse* in the south; the *Count of Flanders* in the north; the *Duke of Brittany* in the north-west; and the *Duke of Normandy* in the north.

6. At last, in A.D. 987, an end is put to these divisions and to the *Carlovingian* dynasty by the election, as *King of France*, of *Hugh Capet*, whose ^{Hugh Capet king.} *dynasty* ruled for nearly three hundred and fifty years (till 1328) and whose *descendants* (except during revolutionary periods) were kings of France till 1848. With *Hugh Capet*, then, in 987, begins a *Kingdom of France* (its capital *Paris*), destined to become great by the reduction of the power of the petty sovereigns and feudal lords. *Capet*, eldest son of a *Duke of France*, was chosen *king* by the great feudal lords, and the power which he possessed was simply that of a feudal superior. The barons were constantly engaged in wars with each other and in oppression of the peasantry, and the influence of the Church was beneficially used in effecting a "*Truce of God*," prohibiting all warfare and tyranny.

7. We have seen that about 950 *Otho of Germany* became king of northern Italy. The south of Italy still belonged to the *Byzantine (Eastern) Empire*. ^{Italy.} The *temporal power of the Popes* had become established in *central*

Italy. About 1050 the *Normans* conquered *Apulia* (in the south-east of Italy), and *Sicily*, under the leadership of *Robert Guiscard*. The Eastern Empire thus lost most of its Italian possessions.

8. In Spain the *Saracens* gradually lost power, and the Christians gained ground. In the north a Christian kingdom, *Navarre*, had risen about A.D. 843. In 1031 the *Western Caliphate* came to an end, and the Saracen dominion in Spain was cut up into several small states. The Spanish kingdoms of *Aragon*, *Castile*, *Leon*, and *Asturias* were founded in the eleventh century. These successes caused the Saracens to call in the aid of the Moors from Africa (page 315), and the *Moorish* kingdom in southern Spain maintained the Mahometan cause firmly for some time longer.

9. In the north of Europe the Scandinavians acquired importance during the ninth, tenth, and eleventh centuries. *Denmark*, *Norway*, and *Sweden* were powerful realms under *Canute*, King of England, from 1017 to 1035. The *Northmen* or *Normans* were foremost among the Scandinavians for courage, military discipline, and improving themselves by the culture with which their roving habits and conquests made them familiar. In the ninth century these *Northmen* harassed the Frankish dominions, sailing up the Seine and the Loire in their light craft, and plundering the towns and convents. At one time they besieged Paris, and exacted ransom for its deliverance; they sailed up the Elbe and the Rhine, plundering the towns on their banks, and maintaining a constant state of alarm. In 911 the French duke granted to the Norman leader *Rollo* the territory at the mouth of the Seine, which was afterwards extended into the *Dukedom of Normandy*, and the Normans, settling there, learning the French language and becoming Christians, rapidly acquired the superior civilization which they carried to England in their conquest of the Anglo-Saxons, A.D. 1066.

The Scandi-
navian
nations.

10. The *Magyars* or *Hungarians*, of Asiatic origin, became Christianized, and settled in what is still Hungary before the end of the tenth century. To the north of them *Slavonic* states were founded in *Bohemia* and *Poland*, and a Duchy of *Austria* arose as a border state between Germany and the Hungarians. Before the eleventh century *Russia*, under King *Vladimir*, from intercourse with the Byzantine Empire, had made a beginning in Christianity and civilization.

11. Of what elements, by what processes of formation, and under what force of events the people of England came to be composed, is an instructive subject to English-speaking readers. The names *Britain* and *Britons*, or *British*, seem no longer to belong to the island and its prevailing population, as given to them by the Romans; the pagan corsairs (*Jutes, Saxons, and Angles*) having supplanted them in their farms, and become agriculturists and landmen, and by 827 the kingship over England having been recognized by the minor kings of the Heptarchy as in *Egbert* and the *Saxon line*.

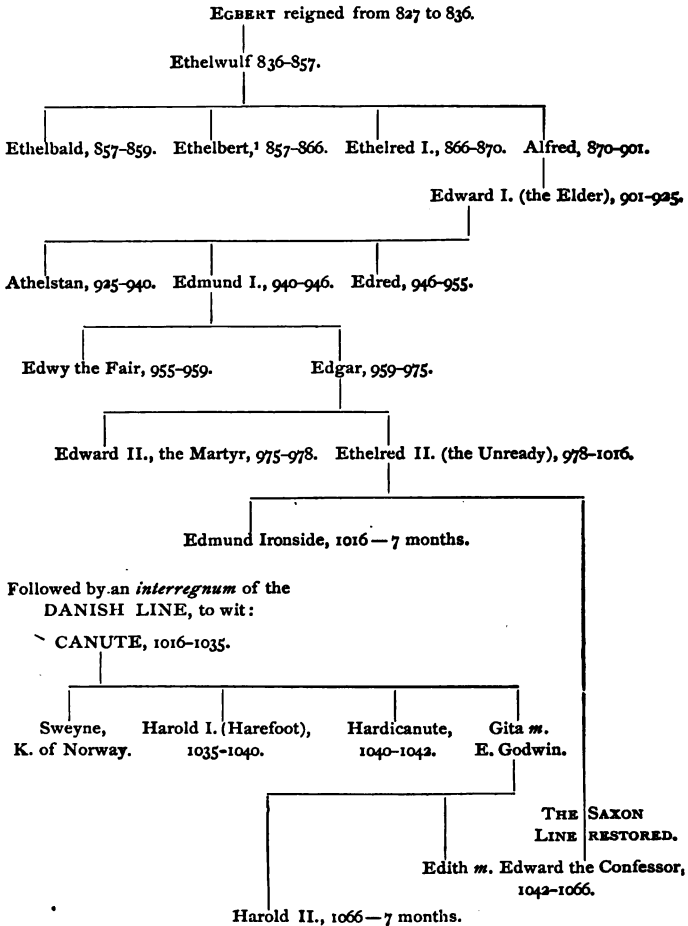
The mixed elements forming the English people.

12. The monarchy was held by the Saxons a hundred and ninety years, when, at the death of *Edmund Ironside* in 1016, after six pitched battles with the Danes, all England sank under the sway of the Danes, and *Canute, king of Denmark*, was made the king of England. Under him and his sons, *Harold* and *Hardicanute*, successively, the monarchy was in the hands of the Danes until 1042, — twenty-five years. Then the *Saxon dynasty* was restored in the person of *King Edward the Confessor* for twenty-four years; to which *Harold II.*, of Danish descent, elected by the *Witan*, succeeded, and held but for ten months, when he was slain in the battle of *Hastings* (or *Senlac*), which resulted in *William, Duke of Normandy*, becoming the king of England, and *the Normans* its ruling people. The succession of the kings of that epoch, with the dates and lengths of

The Saxon monarchy. Danish dynasty.

their respective reigns, is shown at a glance in the following brief form.

THE ANGLO-SAXON LINE OF SOVEREIGNS.



¹ These sons of Ethelwulf divided the kingdom between them until Ethelbald's death.

The principal events in each of these reigns, affecting the position of races and the growth of institutions, can here be only summarized.

13. The Danes, for more than two centuries previous to their triumph in establishing their king on the throne of England, were the great invaders. On the east and south-east coasts of Ireland, — at Dublin, Waterford, etc. — they in time acquired settlements, and kept up a continual warfare, to the interruption of the civilizing work of the Irish. Although the bold invaders were confined, generally, to the coast, they succeeded in destroying numerous churches and colleges, but were finally overwhelmingly defeated by the Irish under *Brian Born*, at Clontarf, in 1014, and expelled from Ireland. Then it was that their king, Sweyne, followed by his son Canute, obtained the mastery of England, as will appear.

Danes, the great invaders.

14. In the reign of Egbert the *first great Danish invasion* of England took place (832), and was repelled. Again, in 852, the Danes were defeated by King Ethelwulf, the father of Alfred the Great, consequent on which the father took Alfred to Rome on his pilgrimage. What is called the second great invasion by the Danes was made in 866, in the time of *King Ethelred I.* They spread over the land, and aimed to extirpate Christianity, and to destroy all Christian edifices. *East Anglia* was made a Danish kingdom, and *Wessex* alone, of the English kingdoms, did not submit to them.

Their first and second great invasions.

15. On the accession of Alfred the Great, in 871, he defeated the Danes on their invasion of *Wessex*, and then purchased terms of peace. He equipped the first fleet, and defeated them at sea, met with reverses on land, but completely defeated them in 878, after which the *peace of Wedmore* was made, whereby they agreed to embrace Christianity, and their rights to their conquests and settlements, called the *Danelagh* (Danes'-law), were recog-

Alfred the Great's supremacy.

nized as held by them as vassals of the West Saxon kings. In 894 the question of supremacy between *Alfred* and the Danish sea-king *Hastings*, "the Hannibal of the North," who made a formidable invasion, was determined by the utter defeat of *Hastings*. *Alfred* prevented fresh invasions by building a new fleet, the Danish colonists remaining on the *Danelagh*. *Alfred* was truly *great* by his deeds, although he was not a robust king. During sixteen years of peace which he secured, he made a code of wise laws for his people, greatly encouraged learning, for which he attracted scholars from *Ireland*, *Gaul*, and *Old Saxony*, founded schools at *Oxford*, *Shaftesbury*, etc., translated portions of the Scripture into Saxon, and established a regular *militia* and founded the navy.

16. *Edward the Elder* reconquered *East Anglia* and *Essex*, and they, with *Mercia*, the *Scots*, *Northumbrians*, and *Strathclyde Welsh* (Cumberland), submitted to his crown. He assumed the title of *King of the English*.

17. In the reign of *Athelstane* occurred the third great invasion of the Danes (937), advancing from Dublin, joined by the Danes of Northumbria, the Scots, *Strathclyde Welsh*, the people of South Wales and Cornwall, aiming to throw off the West Saxon yoke. The victory of *Athelstane* made him *king of all England*, whereas *Alfred* and *Edward* had ruled merely as kings of *Wessex*. *Athelstane* ordered the Bible to be translated, and a copy to be placed in each church, and zealously promoted commerce.

18. In the reign of *Edmund I.*, the Welsh of *Strathclyde* being defeated, their country was given to *Malcolm*, *king of Scotland*, as a fief, for his assistance against the Danes. This was the era of *S. Dunstan*, Abbot of *Glastonbury* and the king's treasurer, who exercised great influence, and set to restoring the monastic system. Being made Archbishop of *Canterbury* in the reign of *Edgar*, forty

King of the
English.

Athelstane,
king of all
England.

Edmund I.
S. Dunstan.

abbeys, with schools, were built by him; and during the years of peace in which he enforced justice and order, Northmen and English were drawn together into a single people. His lifelong work was the work of an educationalist. He sought the moral training of his countrymen, as well as their intellectual advancement. He lived till the tenth year of the reign of *Ethelred II.* (the *Unready*¹), 988.

19. The fourth great invasion of the Danes was bought off by the payment of 10,000 pounds of silver, which was raised by the *Danegelt*, which was the first instance of a direct land-tax. A second and a third bribe, of increased amounts, were paid to the Danes in 994 and 1002.

Ethelred II.
(the *Unready*).
Danegelt.

20. From the marriage of *Ethelred II.* to *Emma*, sister of Richard, Duke of Normandy, as his second wife, is dated the Norman influence in England. The Norman-French language began to be spoken at court, and the Norman followers of *Emma* were placed in high offices.

Norman
marriage.
1002.

21. In consequence of a massacre of the Danes in Wessex, *Sweyne, king of Denmark*, avenged it by laying Wessex waste with fire and sword in 1003 to 1007. Bribes of 36,000 pounds of silver in 1007, and 48,000 pounds in 1011, again were paid to the Danes. *Sweyne* invaded England, intending permanent conquest. *Ethelred* fled to his brother-in-law, the Duke of Normandy, taking with him his son, afterwards *Edward the Confessor*. *Sweyne* was acknowledged king of England, but died immediately. *Ethelred* was recalled, and survived only to 1016. His son, *Edmund Ironside*, was elected king by the *Witan*,² and the son of *Sweyne*, *Canute*, was elected by the "host." Fierce battles ensued, *Canute* ruling over *Northumbria* and *Mercia*, and *Edmund* over the other kingdoms.

Sweyne, king of Denmark.
Edmund Ironside.

¹ *Ethelred* = "noble in council." He was regarded as without *rede*, — counsel or wisdom, — and hence was called "Unready."

² *Witan* = the wise men. *Witenagemote*, the assembly of the wise men: the governing council of the Anglo-Saxons.

Death mysteriously befell *Edmund*, and *Canute*, king of *Denmark*, was acknowledged king of *England* by the *Witan*, — *England* being one-half Danish.

22. *Canute* married *Emma*, the widow of *Ethelred*, her children by the latter having received shelter at the court of their uncle. As a whole, the reign of *Canute* (zealous, as a Christian) was one of peace, union, and prosperity. The Danes became settled in the land, and amalgamated with the English. *Alfred*, son of *Ethelred*, was murdered in the reign of *Harold I.* With the death of *Hardicanute*, in 1042, the Danish rule in *England* ended.

23. *Edward*¹ the Confessor, having lived twenty-seven years — from the age of thirteen — at the court of Normandy, was a Norman by education. He married *Edith*, the daughter of *Godwin*, the powerful Earl of *Wessex*. Her mother was *Gita*, daughter of King *Canute*. *Edward*'s death was followed by the election, by the *Witan*, of *Harold II.*, son of *Gita* and Earl *Godwin*, and at once he met and repelled an invasion by the king of *Norway* and *Tostig*, his own brother, both of whom were slain.

24. *William*, Duke of Normandy, claiming the succession through his cousin *Edward*, landed in *England* with his army September 28, 1066, and October 14 won the battle of *Hastings* (or *Senlac*), in which *Harold* was slain. In fifteen days from the landing the conquest of *England* was achieved by the Normans, to whom, from that time, the Anglo-Saxons were ever afterwards subject.

25. The Saxon people whom *William the Conqueror* was now to rule were divided into (1) Earls (nobles), or great landed proprietors, of whom some were *King's Thanes* (servers), and others *Lesser Thanes*. (2) *Ceorls* (*churls*), cultivators of the soil, artisans, or attendants on a lord. (3) *Theowes* or *villains* (*born serfs*, or penal slaves).

¹ He was canonized a saint in the Roman calendar, because of his piety.

26. The land was divided into *Tithings* = districts occupied by ten families; *Hundreds* = a number of tithings grouped for local self-government; *Shires* were larger divisions; *Boc-land* = freehold land in perpetuity; *Folk-land* = public land, for the benefit of the people; *Allodial land* = *freehold*, i.e., free of any obligation to homage or fealty to a superior.

Land divisions.

27. The courts were *Motes*, or *Moots*, such as *Hall-Mote*, *Hundred-Mote*, *Shire-Mote*, and the *Witenagemot* (the assembly of the Witan, or wise men), the governing body of the nation, composed of members of the Royal family, the archbishops, bishops, abbots, ealdormen, and the king's thanes, but no representatives sent by the people.

The courts.

28. The names of places ending in *-chester* (from the Latin *castra* = a camp), as *Manchester*, etc., afford traces of the Roman occupation; also *-cester*, in *Gloucester*, etc.; *-caster*, in *Lancaster*, etc.; and *-coln*, for a colony, in *Lincoln*. Traces of the Britons are borne in the Celtic names of the mountains and villages, and especially the rivers, such as *Thames*, *Severn*, *Ouse*, *Derwent*, *Avon*, *Aber*, etc. Creasy says, "In every shire where we find the compound names of places ending in *by* (as in *Derby*, *Grimsby*, *Ormsby*, etc.), we trace the Dane. The German or Saxon ending would be *-ton*. The termination *-son*, to proper names of persons (as in *Adamson*, *Nelson*, etc.) marks a Danish pedigree."

Marks of the races in the names of places, etc.

CHAPTER V.

THE FEUDAL SYSTEM.

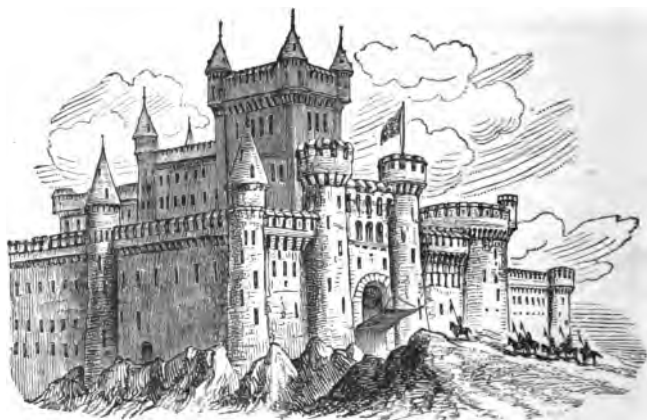
1. DURING the *middle ages* all the nations of Europe were under that peculiar form of society called *Feudalism*. All bore certain relations to the *Papal power*, all participated in the *Crusades* and in the spirit and institutions of *chivalry*, and all passed through the period known as the *dark ages*, and shared, in different degrees, in the intellectual revival which marked the latter part of the middle ages.

Programme of topics.

2. The *feudal system* was the most strongly marked feature of society. It was "a military institution with a moral and

religious character, which gave it power over the minds and imaginations of men. The Church made use of this system of warlike origin in promoting Christianity and civilization. We see in it at first very noble efforts to attain moral elevation, religious faith, and knightly courage; in fact, to realize an ideal which would have been noble and lofty in any age. In the course of time the feudal chiefs were no longer superiors by nature and the best to rule, but were isolated despots." Under the effect

General
character of
feudalism.



FEUDAL CASTLE.

of such tyranny and of human progress, — in fact, when all the good it could do was done, and only a tradition and a form remained, — feudalism came to a natural end.

3. "The institution¹ arose out of the mixture of Roman and Teutonic ideas. It had been common under the Roman government to grant lands on condition of military service," and this was now "combined with the Teutonic custom of men following a chief as their personal lord." Such chiefs and conquerors as Charles Martel divided the conquered land amongst their victorious officers,

Origin of
feudalism.

¹ Freeman's *General Sketch of European History*.

to be held on condition of doing military service when required. Most of the land in a kingdom came to be held in this way, so that the great landholders, called *feudal lords*, held large territories from the crown, which they in turn divided out amongst followers, who owed military service to them.

4. A *fee*, *feud*, or *fief* meant a possession which the holder, *man* or *vassal*, received the right to use and enjoy, on condition of *fidelity*; that is, affording assistance, doing no injuries, and performing certain services, while the feudal lord retained a paramount right. As the son of a *vassal* commonly devoted himself to his father's *lord*, he commonly received his father's *fief* on his father's death; and thus, between the ninth and eleventh centuries, *fiefs* became *hereditary*. Whatever land was possessed by a man as his very own, without a feudal superior, was called *allodial* (from *all*, and Old German *od*, property); and for security many *allodial* owners gave up their land to powerful lords in order to receive it back as *feudal*, on the usual feudal terms. The *feudal lord* had also the names of *suzerain* and *liege*, and the *vassal* those of *liegeman* or *retainer*. The system was extended to the clergy, bishops and abbots holding *fiefs* from the king, and letting out their lands in turn to vassals of their own. In return for the services in war and civil matters rendered by the *liegeman* to the *suzerain*, the *vassal* could claim, in case of attack, protection from the *feudal lord*, and this caused many princes to hold their territories as *fiefs* of the German Empire.

5. The several orders of vassals thus formed a system of concentric circles, of which each was under the influence of the next, and all moved, in theory, around a common centre, the king, as the supreme feudal lord. By the eleventh century the whole of France and the German Empire had thus become one vast feudal possession, and the system was well suited to obtaining a powerful mili-

Particulars of the system.

Development of the system.

tary force. The great mass of the people, in feudal times, consisted of *serfs*, who were attached as cultivators to particular estates, and passed to succeeding owners of the estates. The actual *slaves* were prisoners of war, or men condemned to slavery as a punishment for crime. Those called *villains* were either freeborn men renting land or serving for wages, or men in the same condition as the serfs.

6. One of the mischiefs of feudalism was that it caused the decay of the national assemblies in which, according to the old German constitution, each freeman had a right to appear. Organized as nations on the feudal basis, which was purely military, the people trusted to their weapons for the defence of their rights, rather than to the legal checks imposed by legislative assemblies, and the representative system was allowed to fall into disuse. Then the monarchs, whose power had greatly declined through the defiance and rebellion of feudal lords, became the employers and possessors of standing armies, and thus acquired absolute power. In England, owing to its insular situation and general abstinence, after the French wars of the Plantagenet kings, from interference in Continental affairs, standing armies had been unnecessary until such time as a powerful middle class had arisen and coped with Stuart tyranny. The great evil of feudalism was the oppression exercised by the feudal barons, protected by their castles, and acting as the sole judges of right and wrong between themselves and their feudal dependents. Appeal to the sovereign was in many cases useless, because the supreme feudal lord did not possess the power of compelling obedience from a member of a great class on which he was himself dependent for providing military force.

7. The power of feudalism gave way gradually before the increasing influence of three institutions — the *monarch*, the *free towns*, and the *church*. The king, as the head of the state, became recognized by degrees

Evils of
feudalism.

The decline
of feudalism.

as the one lord to whom obedience was due in the common interest. Men learned to prefer one tyrant to many, and to appeal to the laws administered under the direction of the one master, the *sovereign*, rather than dwell under feudalism, where every castle might be a centre of capricious violence. The *feudal nobles* became *officers of state*, whose duty it was to execute the decrees of the king and the laws of the realm. The power of the sovereign had come to rest ultimately on the support of the great body of the nation, and popular kings had centred in their own persons the powers of the feudal lords.

8. The *towns* also acquired importance and became centres of hostility to feudalism. Many dated from the Roman times, in which they had been free and ^{Influence of free towns.} self-governing municipalities, and the citizens continued so to assert themselves. Other towns grew by degrees around the feudal castles, and acquired privileges from the lords, sometimes *charters* of self-government by magistrates chosen by the community. Thus the *commons* or *middle class* was developed, and a powerful agency was brought into operation against the absurdities of feudal superiority.

9. The *clergy* assented to the government by kings rather than by feudal nobles; and as the clergy themselves owned a large part of the landed property ^{Influence of the church, commerce, etc.} in most European countries, and were themselves feudal lords in many instances, the cause of feudalism in general was greatly weakened by this abandonment. Moreover, the extension of commerce (creating wealth in other forms than land), the invention of gunpowder (making feudal strongholds of no avail), and the internecine conflicts between feudal barons (as in the English "*Wars of the Roses*," which almost destroyed the old nobility) also contributed largely to the gradual destruction of feudalism.

CHAPTER VI.

GROWTH OF THE PAPAL POWER.

1. We have seen how Christianity became the religion of the Roman Empire. The Catholic Church in the Western Empire had for its head the *Bishop of Rome*, to whose Primatial authority disputants appealed for decision, and oppressed persons for advocacy and protection. This influential position of the hierarch of Rome grew by degrees into a spiritual ascendancy unequalled in the history of the world, and still flourishing in full vigor. The *temporal power* of the Popes is a separate matter. An eloquent historian has declared that "there is not, and there never was on this earth, any work of human policy so well deserving of examination as the Roman Catholic Church. The history of that church joins together the two great ages of human civilization. . . . The Church of Rome saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world, and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot in Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished in Antioch, when idols were still worshipped in the temple of Mecca."¹

2. It was the fall of the Western Empire that first gave a virtually political standing to the Bishop of Rome. A decree of the Emperor *Valentinian III.* in A.D. 445 had acknowledged the Bishop of Rome as primate, and as the last tribunal of appeal from the other bishops, though the portion of the Eastern Church called schismatical resisted this claim of the See of Rome. Still the Bishop of Rome was the leading personage in the once capital of the world, and when, under Justinian, the Eastern

General view
of the Pa-
pacy.

Power of the
Bishop of
Rome.

¹ Macaulay's "Essay on Von Ranke's History of the Popes."

Empire gained dominion over Italy, the seat of government was not at Rome, but at Ravenna, and the moral influence of the See of Rome continued to grow.

3. From the ancient title *Pontifex Maximus* he came to be called *Pontiff*; while the word *Pope* is derived from *Papa*, "Father," being appropriated to the Roman Pontiff by a decree of *Gregory VII.* (1073-1085) with the prefix *sanctus*, "holy," whence the modern phrase "*His Holiness the Pope.*" The spiritual authority of the Popes was increased in the establishment of new churches in Britain and Germany by missionaries sent forth from Rome, and both the spiritual and political influence of the See grew through the personal ascendancy of such Popes as *Leo the Great* in the fifth century, *Gregory the Great* in the sixth, and *Leo III.* in the eighth.

"His Holiness the Pope."



PAPAL INSIGNIA.

4. The temporal power of the Papacy really began when *Pepin the Short* (son of Charles Martel) was crowned "*King of Francia*" by *Pope Stephen III.* in 753. Pepin defended the Pope against the Lombards, and, after checking the progress of their arms, bestowed on the Pope territory embracing the *Exarchate of Ravenna*, — *exarch* having been the title given by Justinian to the official who governed central Italy as a province of the Eastern Empire. This transaction, which founded the temporal authority of the Church of Rome, is famed as the "*Donation of Pepin.*" This gift was confirmed to the Popes by his son Charles the Great, who (page 318) overthrew the Lombard kingdom in Italy, and was crowned King of Italy and then Emperor of the West in A.D. 800.

Rise of the temporal power.

5. During the period of confusion which followed the death of the great Charles, the power of the Papacy was growing, and the Popes exercised a great influence in civil affairs, especially through excommunication, which they wielded against wicked sovereigns and subjects. In 865 *Pope Nicholas I.* enforced an edict, in a matter of divorce, against Lothaire, King of Lorraine; in 875 *Pope John VIII.*, in conferring the imperial crown on *Charles the Bald*, made him acknowledge the independence of the Roman See. A period of weakness and anarchy for the Papacy followed, owing to the violence of feudal lords in Italy. The Emperor *Otho the Great* (936 to 973) put the imperial power for a time above the Papal by constituting *Leo VIII.* anti-pope against *John XII.*, who was driven away by Otho's armies, but afterwards returned, the Romans having expelled the anti-pope. At a later period; the Popes asserted themselves with success against the Emperors, and after many bitter disputes and fluctuations of superiority from Pope to Emperor and Emperor to Pope, a crisis came in the papacy of the famous *Hildebrand*, who became *Pope Gregory VII.* in A.D. 1073.

6. *Gregory VII.* was one of the greatest men of the middle ages, and one of the greatest of the Popes. He sought to make the ecclesiastical power entirely independent of the temporal. Of humble birth, by his ability and energy he rose to be *Cardinal* in 1049. From this time he was the ruling spirit of the Papacy. Under *Pope Nicholas II.* (1058-1061) he brought about a change in the mode of election of the Pontiffs, so that the cardinals alone could nominate, and the clergy and people of Rome ceased to vote. When he became *Pope Gregory VII.*, in 1073, he carried out his idea of the suzerainty of the Pope over Christian princes. He enforced the law of the celibacy of priests, thereby concentrating the energies of the clergy upon their sacred duties and the interests of

Contests between popes and emperors.

Pope Gregory VII. (Hildebrand).

the Church. He then took from the sovereign princes their right of *investiture*, that is, the right of conferring the offices, the titles, and the church-lands upon bishops and abbots, by the giving of a crozier and a ring.



GREGORY VII.

7. This latter decree (1075) at once brought Gregory VII. into conflict with the *Emperor Henry IV. of Germany*. Henry supported several German bishops whom Gregory had deposed, and was summoned to appear before a council at Rome.

Hildebrand
and Henry IV.
(Germany).

Henry called a council at Worms, and had a sentence of deposition passed against Gregory, who retorted by excommunicating the Emperor, and releasing his subjects and vassals from their oath of allegiance. Henry IV. found himself helpless, and in 1077 made the humble submission at Canos'sa (page 322). The Emperor's friends then gained the upper hand, and Gregory, driven from Rome, died at Salerno in 1085.

8. The quarrel about investitures — really involving the right of temporal sovereigns to be supreme in ecclesiastical appointments within their own dominions — long survived both Gregory and Henry, and, as far as Germany was concerned, ended in 1122 by the Emperor *Henry V.* surrendering his claim of investiture to the Pope, so far as related to the *ecclesiastical office*, while the bishops were to receive the *temporalities* (church-lands and revenues) from the hands of the Emperor as the feudal superior. The history of England has made us familiar with these Papal claims in the contest between *Pope Innocent III.* and *King John.*

The Papacy
after Gregory
VII.

9. *Innocent III.* (Pope 1198–1216) is held to have made the Papacy more powerful than at any other time. He constituted himself feudal lord of Rome and

Pope Inno-
cent III.

the surrounding territory ; and, in compelling the submission of John of England, showed forth the See of Rome as possessed of a supreme suzerainty.

10. The *crusade* against the *Albigenses* is a striking proof of the power of the Popes in that age. Towards the close of the twelfth century, a sect of dissenters existed in the *County of Toulouse*. They were called *Albigenses* from the town of *Albi*, north-east of the city of *Toulouse*. The region in which they dwelt was at that time a civilized and flourishing part of western Europe, the fruitful and well-cultivated *Languedoc*, abounding in corn-fields and vineyards, rich cities and stately castles.

11. The civilization of *Languedoc* was distinguished by boldness of conduct, which promoted familiar intercourse with the Moors of Spain, enemies of Christianity, and brought to the north of the Pyrenees the mathematical and medical science of the schools of *Grana'da* and *Cor'dova*. A flourishing trade was carried on by merchants from the Eastern Empire at *Toulouse* and at *Narbonne*, and these traders appear to have introduced, along with their wares, doctrines regarded as heresy by the Papal See.

12. Pope Innocent III. resolved to meet the evil with a crusade. The Spanish monk *Dominic* (the famous founder of the order of the *Dominicans*) preached against the *Albigensian* principles, and *Simon de Montfort* (father of the great Earl of Leicester) commanded in the war that followed. *Raymond VI.*, Count of *Toulouse*, refused at first to join in the extirpation of heresy by the slaughter of his subjects, but yielded and took part in the attack upon their strongholds. The war began in 1209 ; town after town was taken and burnt by the crusaders, and fire and slaughter sped throughout the land. Peace was not made until 1229, when heresy was extinguished, and the

The Albigenses.

Civilization of Languedoc.

Crusade against Albigenses.

power of the feudal lords in that region was ended by annexation to the dominions of the crown of France.

13. It was in connection with these events that the famous *Inquisition* had its rise, the institution being sanctioned by Innocent III.,¹ for the seeking out of promoters of false doctrines. The *Dominican* and *Franciscan* monks were the first officials employed for the investigations. The power of the Papacy reached its height during the two generations which followed the Albigensian crusade.

Rise of the
Inquisition.

CHAPTER VII.

THE CRUSADES.

I. INTRODUCTION.

1. During the whole of the twelfth and the thirteenth centuries, European history is largely concerned with the series of expeditions known as the *Crusades*. The word *crusade* means "*war of the cross*," from the French *croisade* (Latin *crux*, a cross). The main object of the enterprise thus undertaken by the western nations of Europe was to recover the *Holy Land*—Palestine—from the Saracens and Turks. A craving seems to have arisen in Christendom, at the end of the eleventh century, for the possession of those sacred places in Palestine where Christ might be regarded as more especially present to believers. Pilgrims in crowds had resorted to those holy places, but the hallowed spots themselves were in the hands of infidels, and it was felt as a reproach to Christendom that the sepulchre of Christ, in particular, was not in the possession of the Church. Let us glance at the position of the Eastern Empire and of the Mahometans in the East at this time.

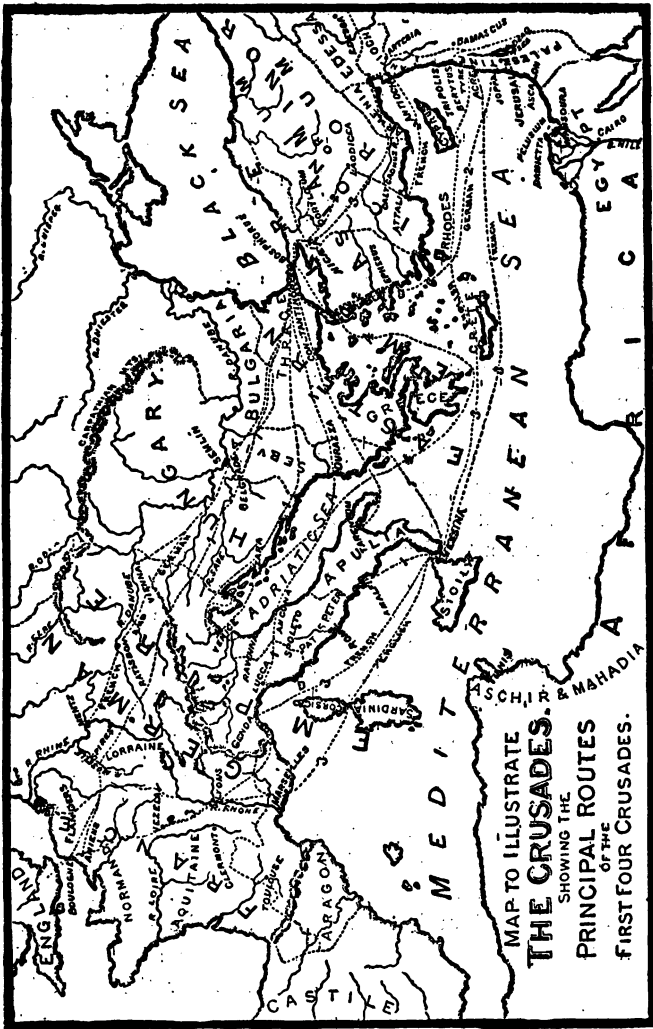
Object of the
Crusades.

¹ St. Dominic died in 1221, twelve years before the extension of the Inquisition to Lombardy and Southern France.

2. Towards the end of the ninth century, much of its former power was recovered by the Eastern Empire under emperors of the *Macedonian* or *Basilian* dynasty, founded in 867 by *Basil'ius*, a Macedonian of low birth and great ability, who had worked his way to the throne by his crimes. *Antioch* and other important places were recovered from the now divided Saracens, and a large part of the west of Asia was again under the control of the Emperors at Constantinople.

3. A change came in the middle of the eleventh century, when the *Turks*, under the rule of the house of *Seljuk* (page 315), began to be formidable. Their leader, *Alp Arslan*, defeated the Byzantine forces in 1071, at the battle of *Manzikert*, so decisively, as to become master of most of Asia Minor. Here in 1092 was established the *Sultanate of Roum*, with its capital first at *Nicæ'a* in *Bithynia*, and then at *Ico'niun*. The seat of the *Seljukian dynasty of Roum* was thus planted only a hundred miles from Constantinople, and the Divinity of Christ was denied and derided in the same temple in which it had been solemnly declared by the *First General Council* (of *Nice*, whence the *Nicene Creed*) of the Catholic Church. The Christian city of *Antioch* was soon afterwards betrayed to the Mahometans, and soon the Seljukian Turks wrested Syria and Palestine from the caliph who had ruled there with mildness and tolerance, and the holy city of Jerusalem now fell into the hands of those who insulted the resident Christian clergy and the faith of the western world. At this, as Gibbon says, "a nerve was touched of exquisite feeling, and the sensation vibrated to the heart of Europe."

4. A French monk of *Amiens*, forever famous as "*Peter the Hermit*," kindled the scattered sparks of religious and chivalric enthusiasm into a wide-spread raging flame. This man, like St. Paul, was of small stature and inferior presence, but he had a fiery eye and a vehement speech, well fitted to rouse mankind to action. He went to



Jerusalem a pilgrim ; he saw the state of the holy city ; he felt the cruel treatment of the Turks ; he returned to Europe a complete and irrepressible enthusiast.

5. *Pope Urban the Second* encouraged Peter in his project of delivering the Holy Sepulchre and Holy Land, and the hermit sped through Italy and France, everywhere preaching a crusade for that object. With head bare, feet naked, and lean body clad in coarsest robe, riding an ass, and bearing a massive crucifix, he preached to crowds in streets and highways, calling all to repentance and to arms. The ready fuel of religious zeal was soon everywhere kindled—the time of the Crusades had fully come. The feudal warriors of the age were eager to draw the sword for the defence of their brethren in Palestine and the rescue of their Saviour's tomb from desecration ; and all that was now needed was to organize and direct the mighty force which had been called forth to battle with the infidels in the distant East.

6. At the end of the year 1095 the Pope (*Urban II.*) summoned a great council at *Clermont*, in the south of France. This was attended by the cardinals, hundreds of prelates, and a great train of lords and knights, whom the Pope addressed in a stirring speech, which found an instant response. When from the thousands of hearers the cry arose "*God wills it!*" the orator cried out, "It is indeed the will of God, and let this memorable word be forever adopted as your cry of battle to animate the devotion and courage of the champions of Christ. His cross is the symbol of your salvation ; wear it, a red, a bloody cross, as an external mark on your breasts or shoulders, as a pledge of your sacred and irrevocable engagement." The suggestion was adopted, and the red cross of the Crusaders was soon everywhere seen. The time for the starting of the great expedition to the East was fixed for the festival of August 15, A.D. 1096.

Effect of his preaching.

Council of Clermont.

II. THE FIRST CRUSADE (A.D. 1096-1099).

1. At the Council of Clermont, *Pope Urban II.* had proclaimed for those who should enlist under the banner of the Cross a plenary indulgence, according to the theology of the Catholic Church. A passion for war and enterprise being characteristic of the age, a prodigious multitude was eager to visit distant lands, and to draw their swords against the nations of the East. While sacred motives hurried the noblest spirits of the time to Eastern battlefields, it has been said that there were those whom a lower ambition, with ignorance and credulity, tempted to seek their own aggrandizement. Each warrior of this class thought that the East would supply him with ample luxury of life while he remained there, and would send him back to Europe in possession of wealth for the rest of his days.

Inducements
to join the
Crusades.

2. There were, again, multitudes whom the love of freedom from feudal tyranny urged to join the expedition. The impatience of the ruder classes anticipated the appointed time, and in the early spring of A.D. 1096 a great host of pilgrims, including men, women, and children, gathered round Peter the Hermit in the east of France, and called upon him to take the command. The whole multitude, numbering a quarter of a million, was divided into separate bands, guided by *Peter* and his lieutenant, a brave and needy knight called *Walter the Penniless.*

Irregular
Crusaders.

3. Before sweeping along the banks of the Rhine and Danube, this horde attacked the colonies of wealthy Jews in the trading towns on the Moselle and the Rhine, and the Crusade was preceded by the plunder and slaughter of many thousands of that people at *Verdun, Trèves, Mentz, Spires, and Worms.* After this exploit, they started on the journey of six hundred miles through Hungary and Bulgaria, between the frontiers of Austria and Constantinople. The plundering done by

Acts of spolia-
tion by irregu-
lar Crusaders.

these forerunners of the Crusaders roused against them the native ferocity of the Hungarians and Bulgarians, and only a remnant of the whole body crossed the Bosphorus at Constantinople, and that to be destroyed by the Turks of Asia Minor. Hundreds of thousands of persons had thus perished, without the slightest result as to the real object of the Crusade.

4. The genuine Crusaders were of a very different class, and went to work after due and careful preparations. None of the sovereigns of Europe took part in this *First Crusade*. The leaders were the feudal princes of the second order. The first rank both in war and council is to be given to the famous *Godfrey of Bouillon* (in the Ardennes), *of Boulogne* (from his father's family), and Duke of Lower Lorraine (now Belgium). This accomplished soldier was a descendant of Charles the Great in the female line, and was his worthy representative. His valor was tempered by prudence; his piety sincere; his life virtuous; his aim single and disinterested. His character and fame brought under his banners, from France, Lorraine, and Germany, an army of eighty thousand foot and ten thousand horse.

5. Among the other chiefs were *Robert, Duke of Normandy*, *Count Hugh of Vermandois* (French Flanders), *Count Robert of Flanders*, and *Stephen, Count of Chartres*. These were the leaders of the French, the Normans, and some Crusaders from the British Isles. *Count Raymond of Toulouse* headed an army of a hundred thousand horse and foot from Languedoc, Provence, Burgundy, and Lombardy. From southern Italy *Bohemond*, son of the famous Norman chief Robert Guiscard, Duke of Apu'lia, led ten thousand horse and twenty thousand foot; and that model of Christian knighthood, the great *Tancred*, the hero of Tasso's "*Jerusalem Delivered*," accompanied his cousin Bohemond. In all, six armies, numbering six hundred thousand men, started by different routes from Constantinople.

6. After various obstacles, and losses by land and sea, and difficulties with the Greek Emperor *Alex'ius Comne'nus*, a great host of Crusaders arrived in Asia Minor in the spring of 1097. The main strength of the army consisted in the mail-clad horsemen, said to have numbered a hundred thousand—the flower of European chivalry, knights, esquires, and men-at-arms, armored and armed in the picturesque manner of the age. The footmen consisted chiefly of archers, provided with the long bow and the cross-bow. The body of cavalry, on which the Crusaders relied to overcome the Turks, was composed of horses of a large and heavy breed. When the rider, fixing his long lance in the rest, spurred his steed onwards at full pace, the light Eastern horse could not stand against the weight of such a charge. The followers of each feudal chieftain were distinguished by his banner, his armorial coat, and his special war-cry, and the armor of the leaders was brilliant.

Progress of
Crusaders.

7. The first work of the Crusaders was to attack the Turkish capital, *Nice* or *Nicea*, in the northwest of Asia Minor. The Turkish sultan, *Soliman*, kept watch from the hills with a large force of cavalry, while the Crusaders during *May and June*, 1097, assailed the town with the old Roman engines and methods—the battering-ram and mine, movable tower, *catapult*, *balista*, and sling—with the more modern inventions of artificial fire¹ and the cross-bow. When *Nice* was fully invested by the Crusaders, the city surrendered to the Greek Emperor, Alexius, who treated the infidels with a favor displeasing to the earnest Crusaders.

Crusaders at-
tack Nicea.

8. When the invading army began its march southeastwards through Asia Minor, on its way to the Syrian frontier, Soliman marshalled all his allies, and attacked the Crusaders with an immense force of his

Battle of
Dorylaeum.

¹ The famous *Greek fire* was a composition invented by a Greek in the seventh century A.D. It was used, wrapped in flax, attached to arrows and javelins, to fire buildings, and was very difficult to extinguish.

light cavalry, armed with the javelin, the crooked sabre, and the long Tartar bow. The battle of *Dorylæ'um*, in Phrygia, July, 1097, ended, after a great effort of valor on both sides, in the complete defeat of the infidels. The weight of the Crusaders' horses and equipments was more than a match for Asiatic quickness and skill. Soliman's camp was captured with a great booty, and he was forced to abandon the *Kingdom of Roum*, leaving the way open into Syria.

9. Retreating, Soliman laid all the country waste, so that the invaders, as they passed through Phrygia, Pisid'ia, and Pamphyl'ia, suffered fearfully from hunger, thirst, and toil. They thus lost thousands of the men, as well as of the horses of the mail-clad warriors, forced now to stagger onwards on weary feet.

10. The Crusaders arrived (*October, 1097*) before *Antioch*, the great capital of Syria, defended by the river Oron'tes, by marshes, hilly ground, and a solid stately wall. For seven months the place was beleaguered in vain by the crusading host, destitute alike of the implements and of the skill for besieging (which at Nicæ'a had been supplied by the Greek emperor's assistance), and the losses of the army by desertion, famine, and fatigue were very serious. Their cavalry had almost disappeared from loss of horses, and little progress had been made in the enterprise, when *Bohemond the Norman* managed to effect an entrance by surprise, assisted from within the walls. Antioch was taken thus one dark and stormy night in June, 1098.

11. The captors were then besieged in turn by a great host of infidels despatched by a Persian sultan. Famine within the walls was rife, for the Crusaders, in spite of their religious aims, had lived for months outside the walls in luxury and waste and riot, expiated now by pestilence and hunger. Despair at last gave strength to starved and sickly men. In Antioch, the famous

Sufferings of
the Crusad-
ers.

Siege of
Antioch.

Crusaders
besieged in
Antioch.

Holy Lance, a spear-head stated to be that which pierced the side of Christ, was opportunely discovered. With this sacred relic in their midst, and headed by the truly noble *Godfrey of Bouillon*, the chivalrous *Tancred*, and the brave *Bohemond*, the Crusaders made a sortie, drove the besiegers from the ground, and cleared the way for a march upon the holy city.

12. The hundreds of thousands of invading Christians who had been present at the siege of Nicæ'a were now (in July, 1098) reduced to a few hundreds of cavalry, and about twenty thousand foot, — the results of war, disease, and famine; of desertion, and of the detachment of large forces from the main army by self-interested leaders. Of these, *Baldwin* had gone eastwards to found at *Edes'sa*, in *Mesopotamia*, a Christian kingdom which lasted until 1151; *Bohemond the Norman* stayed behind as possessor and prince of *Antioch*; *Count Raymond of Toulouse* had gone off on a foray into the interior of Syria. Not until May, 1099, did the scanty force just named, with a crowd of camp-followers and pilgrims, start from Antioch for the object of the whole expedition — the Holy Sepulchre.

13. The path of the Crusaders lay along the shore of Syria, between Mount Lebanon and the sea, on which they were attended by the coasting traders from Genoa and Pisa. Through Sidon, Tyre, Acre, and Cæsare'a, they passed amidst the relics of old Phœnician glory, and then turned inland for Jerusalem, by Lydda, Emma'us, and other scenes of sacred history and legend. Early in June, 1099, they came in sight of what so many had desired and striven to behold, so few were left to gaze on with delighted eyes. Looking on the sacred sight of the wondrous Jerusalem of old (then covered, after a period of desolation, by the buildings erected since the great rebellion against Hadrian in A.D. 131), the enthusiasm of the war-worn soldiers of the cross burst out in cries and tears of joy, from men prostrated to their knees in worship and thanksgiving.

Departures
from the
expedition.

March to
Jerusalem.

14. The holy city was at this time in possession of a powerful garrison of the Saracens of Egypt, whose caliph had conquered Palestine three years before. The Crusaders attacked the northern and western sides of the city, *Godfrey of Bouillon's* standard floating from the lower slope of Calvary. After a siege of forty days the moving tower of Godfrey was successfully used against the walls. "The archers in the turret cleared the rampart of



CRUSADERS BEFORE JERUSALEM.

the foe, the drawbridge was let down, and *on a Friday afternoon at three o'clock*, Godfrey of Bouillon stood victorious on the walls," and the Crusaders then stormed the place on every side. Thus was Jerusalem recaptured by the Christians, four hundred and sixty-three years after its seizure by the Mahometans under the Arabian Caliph Omar in 636. This great result was due, along with the valor of Godfrey, to the energy of Tancred in providing wood for the tower, the skill and industry of the Genoese engineers who built it,

and the ferocious courage of the enthusiastic Crusaders. In a three-days' massacre, during which thousands of Moslems perished, and the Jews of the place were burnt in their synagogues, the victors avenged exasperating sacrileges, and then contritely did homage to God at the Holy Sepulchre.

15. The city, thus recovered for Christianity, was made, along with territory to the north and south thereof, into the Christian *Kingdom of Jerusalem*. The Kingdom of Jerusalem. chiefs of the Crusaders elected *Godfrey of Bouillon* as its first sovereign, but he declined the title and insignia of royalty, and styled himself simply "*Defender and Baron of the Holy Sepulchre.*" In August, 1099, Godfrey utterly defeated the Sultan of Egypt at the battle of *Ascalon*, and thus established firmly the newly founded kingdom, which continued for nearly a century. This worthiest of Crusaders lived for less than a year, beloved and honored in his office.

16. Other Latin principalities in the East existed at *Antioch* and at *Edessa*, and between the new kingdom and Antioch arose the *County of Trip'oli*. The laws, Other Christian principalities. language and manners of the French nation and the Latin Church were introduced into these regions, and a military force was maintained as a needed defence against the surrounding Saracens and Turks.

17. In connection with this new kingdom, and as its chief defenders, now arose the great orders of religious knights, as the *Knights Hospitallers* or *Knights of St. John of Jerusalem*, and the *Knights Templars*, Religious orders of knighthood. which had their origin in the peculiar chivalric spirit diffused through Europe as the result of the Crusade. "They were founded on a basis similar to that of the monastic fraternities, with the same vow of renunciation of the world. They also undertook the defence of the pilgrims to the Holy Land as they passed through Europe. Their first duty was knightly bravery, and always to sustain and to care for the poor and the sick. Their members sacrificed themselves with reckless

bravery for a common interest, and formed a network of fraternal coalition all over Europe."

18. The *Knights Hospitallers*, or *Knights of St. John*, began with the *military* vow taken by the monks of the *convent and hospital of St. John*, at *Jerusalem*, founded for the benefit of sick pilgrims. The order spread over Europe, divided into eight "*languages*," according to the different states where it existed. The president had the title of "*Grand Master*." These *Knights* settled at *Cyprus* after the final loss of Palestine by Christianity. Then (early in the fourteenth century) they established their headquarters at *the island of Rhodes*, whence their name of "*Knights of Rhodes*." In 1522, driven from Rhodes by the Turks, they settled at *Malta*, bestowed on them by the *Emperor Charles V.*, whence their name, "*Knights of Malta*;" and they were to wage perpetual war against infidels and pirates. Napoleon I. deprived them of Malta in 1798, and the order became virtually extinct, but has been recently revived.

19. The order of *Knights Templars*, formed in 1118, by nine French knights, for the protection of pilgrims on the roads in Palestine, became defenders of the Christian faith and of the Holy Sepulchre against the Saracens. The knights took the vows of chastity, obedience, and poverty, like the regular monastic orders. Their abode in Jerusalem was near to the Jewish temple: hence their name of *Templars*, as soldiers of the temple. The chief of the order was called "*Grand Master*;" their uniform, a white cloak adorned on the left shoulder with an eight-pointed red (Maltese) cross. The chief possessions were in France, and the knights and grand master were generally Frenchmen. Their



TEMPLAR.

settlement in England, about 1185, was called "*the Temple*," famous in London. When driven out of Palestine by the Saracens in 1291, the Templars settled at *Cyprus*. Having become noted for wealth, power, luxury, and pride, and suspicious orthodoxy, the *Order of Templars*, early in the fourteenth century, was abolished by papal authority, after the endurance of severe persecution, on probably false charges, from Philip IV. of France, who coveted their possessions.

20. There was also the order of *Teutonic Knights*, founded in Palestine in 1190, its original membership being confined to *Germans* of noble birth. In rules and object this order was like that of the Templars. On the reconquest of Palestine by the Turks, the *Teutonic Knights* settled at *Venice*, later in *West Prussia*. During the thirteenth century, having been called in by the Poles to help them against the Prussians, the order fought these Pagans of the Baltic coast, in Prussia and Livonia, until they forced them to accept Christianity. The Teutonic Knights became very rich and powerful, having territory stretching from the Oder to the Gulf of Finland. The order was finally suppressed by Napoleon I. in 1809.

Teutonic
Knights.

21. The First Crusade largely extended the territory of the Eastern Empire. The victory of *Dorylæum* gave back to the *Comnenian dynasty* of Constantinople (reigned 1057 to 1204) most of Asia Minor, and forced the Sultan of Roum to have his capital at *Iconium* in the south, instead of at Nicæa, where he had been a constant threat to Constantinople. The *First Crusade* prevented the fall of the declining Empire of the East, and gave it a new lease of life.

Chief result
of the First
Crusade.

III. SECOND CRUSADE (A.D. 1147-1149).

1. For about half a century the Christian dominion in the East maintained itself against the attacks of the surrounding Mahometans. Then strong help from Europe was needed,

for the Christian principality of *Edessa*, in Mesopotamia, was seized by the Turks in 1145, and the Christians were put to death. This again roused Europe, and the *Second Crusade* was organized by *Conrad III.*, Emperor of Germany, and *Louis VII.*, of France, the chief sovereigns of the time.

2. The preacher of this Crusade was one of the greatest ecclesiastics of the middle ages, *St. Bernard*, Abbot of *Clairvaux*, in the east of France. His austere life, his bold and eloquent speech, and the wise counsel which he gave even to the Popes, gave Bernard an immense reputation and influence for practical usefulness.

3. A force of over three hundred thousand men, horse and foot, took the same route to Constantinople (in 1147) as the earlier Crusaders. *Conrad* was first in the field, accompanied by the kings of Poland and Bohemia, and many feudal lords, with a cloud of light-armed troops, women and children, priests and monks. The Greek emperor, *Manuel Comnenus*, behaved with gross treachery to the forces of Conrad, even giving intelligence of their coming to the Turks, and furnishing guides who misled their march. The army of Conrad, when arrived in Asia Minor, had been almost destroyed, and only a small remnant returned to Nicæa. There the French advancing army, under *Louis VII.*, met them, and the march through Asia Minor began, — to result in total failure. The Turks, in overwhelming numbers, crushed the Christian columns in detail: only a handful of the great host at last reached Jerusalem, whence they had to return ingloriously to Europe.

The expedition and its collapse.

IV. THIRD CRUSADE (1189-1192).

1. Forty years passed between the Second and Third Crusades. During this time the empire of the Mahometans in the East, under *Nured din*, extended from the Tigris to the Nile. A *Kurdish* chieftain, named *Saladin*, sprung from

the plundering and independent tribes in the hilly country of *Kurdistan*, beyond the Tigris, had made himself master of Egypt in 1171, and on the death of Nureddin in 1174, Saladin began to acquire his dominions. The invasion of Palestine in 1187 was soon followed by the capture of Jerusalem, and the Christian possession of the Holy City, accomplished by the First Crusade, was thus completely lost.

Cause of
Third Cru-
sade.

2. *Saladin*, the greatest Mahometan ruler of his time, was master of Egypt, Syria, and Arabia, and he ruled at length from the African Tripoli to the Tigris, and from the mountains of Armenia to the Indian Ocean. Rigid in the Mahometan faith, just in judgment, courteous, humane, brave as a lion in the field, Saladin shines as an example of Oriental soldiery.

Saladin.

3. This *Third Crusade* pertains to English history, from the distinguished part played in the expedition by *Richard I.*, the chivalrous foe and almost friend of the great Saladin. At the news of the fall of Jerusalem, three European monarchs prepared to take the field in A.D. 1189. These were *Frederick Barbarossa*, the *Emperor of Germany*, *Philip Augustus of France*, and *Richard Cœur de Lion of England*.

Chiefs in the
Third Cru-
sade.

4. *Frederick I. of Germany* was a veteran soldier, and marched overland for the East with a great army of horse and foot, reaching Asia Minor early in 1190. His army was attacked by immense bodies of Turks, who made the Crusaders fight all the way during a march of twenty days, when they reached and stormed the capital, Ico'nium. The way to Jerusalem was open, but great losses had been incurred, and the German expedition was virtually brought to an end by the accidental drowning of the emperor in a mountain stream of Cilicia.

Frederick
Barbarossa.

5. The French and English Crusaders went by sea. There is no space to dwell upon the *siege of Acre*, which fell in July,

1191, after a leaguer of twenty-three months by the Christians; nor upon the valor of Saladin; nor the quarrels of Philip Augustus and Richard, of whom the former was an able statesman and the latter only a brave warrior.

The French and English armies.

6. The retirement of the French king rendered the capture of Jerusalem impossible, and so the *Third Crusade* failed in the main object of the expedition, leaving the Mahometans in possession of Jerusalem, though Saladin, in the truce made with Richard, left the city

Collapse of the expedition.



ACRE, FROM THE BEACH.

and the holy tomb open to Christians without tribute or molestation. Saladin died in A.D. 1193. From him was named the tax called the *Saladin-tenth*, imposed on the laity and clergy of the Latin (Western) Church for the purposes of crusades.

V. FOURTH CRUSADE (A.D. 1202-1204).

I. The *Fourth Crusade* never went to Palestine. The Greek and the Latin (*Eastern and Western*) Churches had been long at issue on theological points, and the breach between the Christians in the East and the West of Europe had been increased during

Overthrow of Greek Empire by Crusaders.

the first three Crusades, though one result of the fighting of the Western warriors had been, as we have seen, the partial restoration of the Greek dominion in Asia Minor. The variance culminated in 1203, when the Crusaders of the fourth expedition, headed by *Baldwin, Count of Flanders*, and the *Marquis of Montferrat* (in Italy) interfered in the dynastic arrangements of the Greek Empire. The Greeks deposed and killed the rulers set over them by the Crusaders, and finally Constantinople was stormed in 1204 by a combined force of French and Venetians.

2. The Eastern Empire was now broken up for a time. The Venetians got Crete and the *Archipelago* in the *Æge'an Sea*. There was a Greek Empire still round *Nicaea*, and, along the southern shore of the Black Sea, the *Empire of Trebizond*. The Greek dominion also included Greece and Epi'rus. The Latin kingdom at Constantinople lasted till 1261, when Constantinople was won back by the Nicæan Emperor, and the Eastern Empire continued till its final overthrow by the Ottoman Turks.

The new Latin (or later Greek) Empire.

VI. LATER CRUSADES (A.D. 1218-1270).

1. In 1218 a large force from Western Europe went to Egypt, and captured Damietta after a long siege, but the enterprise ended in total failure.

Expedition to Egypt.

2. In 1228 *Frederick II., Emperor of Germany*, "assumed the cross," and started for Palestine with a powerful armament from the harbors of Sicily and Apu'lia. Frederick entered Jerusalem, and the Mahometan ruler surrendered that and some other cities to the Christians; this state of things lasted only till 1243, when Palestine was overwhelmed by an invasion of fresh hordes of Turks from the Caspian; Jerusalem has never since been a Christian possession.

Crusade of Frederick II. (Germany).

3. The Seventh and Eighth Crusades were undertaken by *Louis IX. of France*. In A.D. 1249 this pious sovereign went with a great force against Egypt, hoping to win his way thence up to Jerusalem. *Damietta* was captured, but sickness, famine, and the Mahometan foe proved too strong at last, and Louis was taken

Crusades of Louis IX. (France).

prisoner and obliged to pay ransom. In 1270 he undertook the last of the Crusades, one in which English warriors joined. On the way to Palestine, St. Louis turned aside to attack the Mahometans of Tunis, and died before the walls of disease. *Prince Edward (Edward I.)* of England made his way to Palestine, and returned after slight successes.

4. In 1268 *Antioch* was finally taken by the Sultan of Egypt and Syria; soon followed the capture of many other towns, till the Christian hold on Palestine was reduced to the possession of *Acre*, a strong fortress and a place of great trade. A quarrel with the Sultan of Syria led to the capture of *Acre* in May, 1291, by a great force of Moslems; the remnant of the *Knights Templars* went to Cyprus, and so ended all dominion of Christians in Palestine.

VII. EFFECTS OF THE CRUSADES.

1. The religious enthusiasm increased, both directly and indirectly, the influence of the Popes and of the *Western (Latin) Church* throughout Europe. It was by Papal exhortation or command that the European sovereigns, in many instances, undertook the expeditions to the East; with the Papal blessing the warriors started on the long and dangerous enterprise; to support the expenses of these wars, the Popes prescribed taxation to some extent, and so acquired further recognition as to secular affairs in the European states. The Church succeeded to lands bequeathed to her by crusaders, and received endowments from such as shirked the duty of personal service in the cause of the Cross.

2. The journeying to and from the Holy Land, and the deeds done there against the infidels, were the common, simultaneous work of various Western nations, who thereby came to know each other better, to have a fellow-feeling and a mutual respect, and to cast away the prejudices born of ignorance and isolation. Enlightenment in this way came to Europe, in no small degree, from the Crusades.

3. The power of the feudal aristocracy was lessened in many quarters through the encumbering of estates with debt.

Increase of
church influ-
ence.

International
sympathy.

in meeting the heavy expenses of an expedition to the East. One consequence of this was that land was acquired by members of the rich trading class that had begun to arise, and so a new aristocracy of wealth gained by enterprise and skill, instead of by rapine and extortion, was by slow degrees created. The edifice of feudalism was undermined in the alienation of the estates of proud, martial, and oppressive barons, and in the frequent extinction even of their race by death in war. In other words, modern society is indebted to the Crusades for the beginnings of its best constituent in Europe, the great middle class.

4. The institution of chivalry acquired a new splendor and dignity through the Crusades. At this time chivalry became distinctly religious, as well as military: "for many ages the recovery of the Holy Land was constantly at the heart of a brave and chivalrous nobility; and every knight was supposed, at his creation, to pledge himself to that cause. The defence of God's law against infidels was his primary and standing duty. . . . In the ceremonial connected with the conferring of knighthood, everything was contrived so as to identify his new condition with the defence of religion."

5. The commercial republics of Italy received much benefit from the Crusades. The large numbers of troops that went to Palestine by sea were borne in transport vessels supplied by these maritime states, which also did a great trade in provisions and supplies for warlike purposes. The ships returned filled with products of the East before unknown or little used in Europe, and new markets for commerce became established at many points upon the eastern coasts of the great inland sea. New arts and manufactures were also introduced to Europe.

6. The mental stir aroused by an adventurous change of scene could not but have the happiest effect upon the stagnation and stolidity engendered among those who never

move from home. The men of Western Europe went forth into the East, and found there, in the foes whom they encountered on the field of battle, not only warriors as gallant as themselves, but proficient in knowledge, industry, and art. The nations of the West of Europe had abundant energy of character, and an active, imitative spirit, and thus derived essential good from intercourse with the Arabians and Greeks, who then possessed peculiar culture. It was at a later period, indeed, that learning largely revived, and the Latin conquerors of Constantinople, early in the thirteenth century, were still too engrossed or rude to understand and master what treasures of literature were in her libraries and schools. But rudiments of mathematical and medical science were, at any rate, acquired in the East, and the way for better things was smoothed. A stimulus to thought, a broadening of ideas, arose out of the expeditions which were due, fundamentally, to a spirit of religious enthusiasm. Amongst the minor benefits conferred by the East upon the West during the times of the Crusades, may be mentioned windmills, invented first in Asia Minor, and introduced to Normandy in 1105; and such luxuries as silk and sugar, brought from Greece and Egypt into Italy by the traders of the great commercial states.

Intellectual
and other
effects of
Crusades.

CHAPTER VIII.

CHIVALRY: ITS RISE AND DECAY.

I. CHIVALRY had its rise in feudalism, and was the noblest product of that institution, for the training in loyalty and honor which it imparted. The feudal system arose among the *Franks*, a German people, always distinguished by its warlike character, and by the respect shown towards womankind. Hence we have some of the chief marks of the age of chivalry, — devotion to exploits of arms, and honor paid to the gentler sex. "It was the principal business

Origin and
character of
chivalry.

of chivalry to animate and cherish the spirit of *honor*. And whatever magnanimous energy the love of liberty or religious zeal has ever imparted was equalled by the exquisite sense of honor which this institution preserved. . . . The soul of chivalry was *individual honor*. Most of the virtues which it inspired were what we may call independent, as opposed to those which are founded upon social relations. The knights-errant of romance perform their best exploits from the love of renown, or from a sort of abstract sense of justice, rather than from any solicitude to promote the happiness of mankind. If these springs of action are less generally beneficial, they are, however, more connected with elevation of character than the systematic prudence of men accustomed to social life.

2. "The most beautiful picture that was ever portrayed of this character is the *Achilles* of Homer, the representative of chivalry in its most general form, with all its sincerity, unyielding rectitude, courtesies, and munificence. One illustrious mediæval example is *Ruy Diaz the Cid*; and, though I will not say that the Spanish hero is altogether a counterpart of Achilles in gracefulness and urbanity, yet was he inferior to none that ever lived in frankness, honor, and magnanimity."¹

Achilles, representative of chivalry.

3. Through the Crusades chivalry acquired the character of a religious, as well as a military, institution. The progressive refinement of society during the twelfth and two succeeding centuries developed the spirit of gallantry, or respectful devotion to ladies, which became a marked principle of chivalry.

Development of the chivalric character. Gallantry.

Courtesy had always been the proper attribute of knighthood, protection of the weak was its legitimate duty, but these were heightened to a pitch of enthusiasm when woman became their object. Religious devotion and gallantry were blended together. For bravery in knights, united with this devotion to the fair sex, the same word, *gallantry*, has been used to express both qualities. Like other good things, this was carried to what appears a ridiculous extreme.

4. In the code of morals prevalent during the best part of the middle ages, three virtues were held by mankind to be essential to the character of a knight,—*loyalty*, *courtesy*, and *munificence*. *Loyalty* may be defined, in its original sense, as fidelity to engagements, whether actual promises, or such tacit obligations as bound a vassal to his lord, and a subject to his prince. Breach of faith, and especially of an express promise, was held to be a disgrace

The virtues of chivalry. Loyalty.

¹ This flower of Spanish chivalry, the model of the heroic virtues of his age, was called by his enemies, the Moors of Spain, *El Cid* ("the lord"), and by his king and countrymen *Campeador* ("champion"). His full title is *Don Rodrigo (Ruy) Diaz, Count of Bivar*; he lived from A. D. 1026 to 1099, fought with great success against the Moors, and is the subject of the oldest Castilian poem (about end of twelfth century), and of many Spanish ballads.

that no valor could redeem. This is one of the most striking changes produced by chivalry. Treachery, the usual vice of savage as well as of corrupt nations, became infamous during the rigor of that discipline. As personal rather than national feelings actuated its heroes, they never felt that hatred, much less that fear, of their enemies which blind men to the heinousness of ill faith. A knight was held to be unfit to remain a member of the order if he violated his *faith*. He was ill acquainted with its duties if he proved wanting in *courtesy*.

5. The word *courtesy* expressed the most highly refined good-breeding, founded less upon a knowledge of ceremonious politeness than on the spontaneous modesty, self-denial, and respect for others which ought to spring from the heart. Besides the grace which this beautiful conduct threw over the habits of social life, it softened down the natural roughness of war, and gradually introduced that indulgent treatment of prisoners which was almost unknown to antiquity.

6. As to *munificence*, all the romances of chivalry inculcate the duty of a knight's scattering his wealth with profusion, especially towards minstrels, pilgrims, and the poorer members of his own order. The last, who were numerous, had a constant right to succor from the opulent; the castle of every lord who respected the ties of knighthood was open with more than usual hospitality to the traveller whose armor announced his dignity, though it might also conceal his poverty. *Valor, loyalty, courtesy, munificence*, formed collectively the character of an accomplished knight.

7. Something more was enjoined by the perfect idea of chivalry,—an active sense of justice, indignation against wrong, a determination of courage to its best end, the prevention or redress of injury. It grew up as a salutary antidote in the midst of poisons, while scarce any law but that of the strongest obtained regard, and the rights of territorial property, which, rightly used, conduce to general good, became the means of general oppression.

8. *Chivalry* means properly the usages and qualifications of *chevaliers* or knights, and in the reign of Charlemagne we find a military distinction that appears to have given birth to the institution. Certain feudal tenants were bound to serve on horseback, equipped with the coat of mail. These persons were called *caballarii* (*horse-riders*), whence the word *chevalier*, a mounted warrior, and then a *knight*. In the warfare of the middle ages, the strength of armies lay in the *cavalry* (another form of the word *chivalry*), and the service of the infantry was assigned to the plebeians; the landed gentry, or feudal tenants of a certain rank, alone could aspire to the name of *soldier*, or were "*knights*" in the technical sense.

Sense of justice.

Origin of the term "chivalry."

9. The *dukes* and *counts*, who had usurped the rights of sovereignty, divided the provinces among their faithful *barons*. The barons distributed among their vassals the fiefs or benefices of their jurisdiction; and these military tenants, the peers of each other and of their lord, composed the noble or *knighthly* order, which disdained to regard the peasant or burgher as of the same species with themselves. The dignity of their birth was preserved by pure and equal alliances; their sons alone, who could produce four *quarters* or *lines of ancestry*, without spot or reproach, might legally pretend to the honor of knighthood; though a valiant plebeian was sometimes enriched and ennobled by the sword, and became the father of a new race.

Knighthood
by rank.

10. This legal, landed order of knighthood was succeeded, in the time of the Crusades, by the *personal chivalry*, the order of personal nobility. *Knighthood*, to be won by merit alone, not claimed as a legal right, became the chief object of ambition with a noble's younger sons, who could derive little or no income from the paternal estate. This knighthood raised such men in the scale of society, making them equal in dress, in arms, and in title to the rich landholders, and, being due only to merit, making them much more than equal to those who had no pretensions but from wealth; so that a territorial knight became at last ashamed to assume the title until he could challenge it by real merit. Thus arose the class of noble and gallant cavaliers, serving indeed for pay, but on the most honorable footing. In the warfare of the Crusades, as no man could be called on to undertake feudal service for the needful length of time, the richer barons took into their pay as many knights as they could afford to maintain. In this way the original connection of knighthood with feudal tenure became forgotten in the splendor and dignity of its new form. Each *knight*, in his turn, was attended to the field by his faithful *squire*, a youth of equal birth and similar hopes of profit, promotion, and renown. He was followed also by his archers and men-at-arms, from four to six soldiers being regarded as the retinue or following of a complete *lance*.

Knighthood
by merit.

11. The training for this chivalry was a regular scheme of education, according to which the sons of gentlemen, from the age of seven years, were brought up in the castles of superior lords, where they at once learned the whole discipline of their future profession, and imbibed its emulous and enthusiastic spirit. From seven to fourteen years of age these boys were called *pages* or *varlets*. They were instructed in the management of arms, in the art of horsemanship, and in exercises of strength and activity. They became accustomed to obedience and courteous demeanor, serving their lord or

Pages and
esquires.

lady in offices of honorable attendance, and striving to please visitors, and especially ladies, at the ball or banquet. The constant companionship of noble ladies and valiant knights kindled and kept alive the impressions of honor, love, bravery, and courtesy which made up the creed of chivalry. At the age of fourteen the page became a *squire*, and acted as the personal, honorable attendant of a knight. When his growing strength and proficiency permitted, he accompanied his friend and master to the field, leading his war-horse on the march, buckling on his armor for the fight, keeping close to his side to succor him in danger, and to give him aid in every case of need.

12. An approved candidate for knighthood was admitted to the order after passing through a solemn religious ceremonial. He passed nights in prayer, among priests, in a church, received the sacraments of penance and the holy eucharist. Then, after bathing and being clad in a white robe, in token of the presumed purification of his life, and of the unstained honor required by the



CONFERRING KNIGHTHOOD.

laws of chivalry, and after the solemn blessing of his sword (laid on the altar for the purpose), he appeared before the person, always himself a knight, who was to confer on him the dignity of knighthood. After examination as to his fitness, he took an oath to defend the faith of the church, to be loyal to his prince, to protect, in person and in their good name, all virtuous women, and do his utmost in relief of suffering and against all oppression and wrong. He was then invested with the insignia of *knighthood*. A pair of gilt spurs was buckled on (hence the expression that a man has "*won his spurs*," in having acquired great distinction), and he was girt with a sword. He then knelt down, and received from his prince or *suzerain* a stroke on his shoulder with the flat of a sword, *dubbing* him a knight, followed by an embrace with arms around his neck, called the *acolade*, a term including the touch with a sword. He was thus created a knight in the name of God, of St. George, and of St. Michael the archangel.

13. The sports called *tournaments*, *jousts*, *tilts*, or *tourneys*, were rehearsals in mimic warfare of the doings of the battlefield. **Tournaments.** The oval arena railed off for the purpose was the *tilting-ground* or *lists*, in which knights, either in single pairs or in parties, rode

at each other, armed with blunted lances, striving to unhorse each other by a blow delivered on the body-armor. A *tournament* was a means of celebrating any great event, such as a victory, a coronation, or a royal wedding; the reward of the victor consisted in a prize delivered to him by a lady president of the sports, called the "*queen of beauty*." Tournaments originated in France, and reached their perfection there. The romances and poems of Sir Walter Scott abound in descriptions of doings in the age of chivalry.



KNIGHT ARMED FOR
THE TOURNAMENT.

originated in France, and reached their perfection there. The romances and poems of Sir Walter Scott abound in descriptions of doings in the age of chivalry.

14. Honorary and substantial privileges belonged to the condition of knighthood, and tended greatly to preserve its credit.

A knight was known abroad by his crested helmet, his weighty armor, his heraldic coat of arms, his gilded spurs, his horse mail-clad and richly caparisoned; at home, by richer silks and more costly furs than those worn by squires, and by the special color of scarlet. He was addressed by titles of more respect. Many civil offices, by rule or usage, were confined to his order. The chief privilege of knighthood was the being of a distinct class of nobility, existing through a great part of Europe, and almost independent, as to its rights and dignities, of any particular sovereign. Whoever had been legitimately dubbed a knight in one country became, as it were, a citizen of universal chivalry, and might assume most of its privileges in any other land.

Privileges of
knighthood.

15. Nor did he require the act of a sovereign to be thus distinguished. Any knight might confer the order of knighthood upon the responsibility of his own reputation. Knighthood could only be conferred upon those who were gentlemen by birth.

Knights,
by whom
appointed.

The privileges annexed to chivalry were of peculiar advantage to the *vassals*, or inferior gentry, as they tended to counterbalance the influence which territorial wealth threw into the scale of their feudal suzerains. Knighthood brought these two classes nearly to a level, and the lower nobility were thus saved, notwithstanding their general poverty, from being confounded with the common people.

16. The warlike character of chivalry had a bad influence in causing the illiterate knight to disdain the arts of industry and peace, to esteem himself the sole judge and avenger of his own injuries, and to neglect, in his pride, the laws of civil society and of military discipline. The morals of chivalry, in spite of the religious side of its character, in time

degenerated. Another evil was that knighthood, as an institution, widened the interval between the different classes of society, and confirmed that aristocratical spirit of high birth by which the large mass of mankind were kept in unjust degradation. At the siege of Calais, for example, Edward III., as a true knight, treated his knightly foes with generous consideration, but displayed a harshness towards the citizens which puts his character, apart from chivalry, in a not favorable light.

17. It is a grotesque fact that chivalry (along with the feudalism with which it was so identified) owed its final overthrow to the use of gunpowder in war. Lances and armor could do nothing against guns: personal strength was of no avail against bullets: infantry became, as a military body, the superiors of cavalry: tactics changed: the honors of chivalry became disconnected from a display of prowess in war: the progress of reason and of literature brought ignorance into discredit; and "the ridicule which kills," gave the finishing-stroke to that which, in its day, had been so picturesque and glorious, but had degenerated into a fantastic and useless absurdity.

18. The character of *knight* gradually subsided in that of *gentleman*, and the one has distinguished European society in modern times, as the other did that of the middle ages. The *cavaliers of Charles I.* in England were genuine successors of *Edward III.'s knights*. Time has effaced, in Europe (where inequality of rank exists), much also of this gentlemanly, as it did before of the chivalrous, character. Its vigor and purity have undergone a silent decay, and yielded to increasing commercial wealth, to more diffused instruction, to the spirit of general liberty in some, and of servile obsequiousness in others, to the modes of life in great cities, and to the levelling customs of social life.

CHAPTER IX.

CIVILIZATION IN THE MIDDLE AGES.

I. THE DARK AGES.

I. THE "*Middle Ages*" comprise a period of about a thousand years, from the close of the fifth to the close of the fifteenth century. The first six centuries, from the end of the fifth to the end of the eleventh, are usually called the "*Dark Ages*," from the com-

Duration of the "Dark Ages."

parative obscurity of knowledge and culture by which they are marked in the history of mankind in Europe.

2. The removal of the capital from Rome, the seat of learning, to Byzantium, and the consequent destruction of former patronage, was the first cause; Causes of the decay of learning. and the next was the chaos of society produced by the constant incursions of the barbarians. It was natural, therefore, that before the territory of the Roman Empire became wholly occupied by the barbarian tribes, a lethargy existed as to the acquirement of learning, a fact which was both proved and uselessly combated in the laws enacted by *Constantine, Julian, Theodosius*, and other emperors for the encouragement of learned men and the promotion of liberal education. There was even a danger lest the light of learning should be quite extinguished by the destruction or decay of the books existing then only in manuscript, and reproduced at greater cost and trouble than in times when the general devotion to literature had kept employed bodies of rapid and skilful transcribers. Neglect of the Pagan literature (containing the highest models of literary art) by the Christian Church was general. Some of the early Fathers of the Church were, indeed, men of considerable acquirement in these matters, but with the persecutions they were subjected to there was a general aversion felt among Christians for heathen letters, and a general want of interest in the claims of physical science, which were often employed against revealed truth. In its earliest stage, moreover, the system of *monasticism*, founded upon the ascetic enthusiasm of austere recluses, was not given to literary culture as of the first importance.

3. The temporary decline of civilization on this literary side was completed by the occupation of Gaul, Italy, Teutonic irruptions. and Spain by the Teutonic barbarians. They knew nothing of learning, and they soon reduced nearly all around them to the same level. The arts of civilization had

not preserved the Roman Empire from corruption in morals or conquest in arms, and they despised all attainments which appeared to be incompatible with success in war.

4. Another cause of the almost total obscurity in learning was the change that took place in the speech of the inhabitants of Gaul, Italy, and Spain. The original language of Gaul and Spain was mainly *Celtic*, resembling the tongues still commonly spoken in Wales and Brittany, and not extinct in Ireland and the Highlands of Scotland. In Gaul and Spain the native speech was, by degrees, first completely superseded by the Latin, and then (as well as in Italy itself) corrupted in pronunciation into a broken Latin called *Roman*, from which the *Italian*, *French*, *Spanish*, and *Portuguese* languages were gradually developed—the *Romance* languages of Europe. The classical Latin still continued, with gradual changes in purity of expression and idiom, to be the *written* language of such scholars as were to be found amidst the general illiteracy.

5. Since *written* language is the standard by which the ordinary *speech* of civilized persons is rectified, it follows that ignorance of books will lead to an ever-growing change in speech, and thus, as well as through an influx of foreign words from the Teutonic dialects of the barbarians, the Latin language ceased to be a living tongue, and education in the only language which, for western Europe, could be said to have a literature, became an impossibility for the mass of the people. The books were all in Latin, which the people could not read, and in their language of every-day life there were no books. The Latin language continued to be taught in the schools which, in the course of the eighth and ninth centuries, became attached to monasteries and churches, and the mass of the people were wholly unlettered. Few laymen of any rank could read or write; learning, such as it was, was

Origin of the
Romance
languages.

Result of the
change in the
vernacular:
various na-
tions.

confined to the clergy. *France* seems to have reached the worst point of darkness by the beginning of the eighth century, and *England* at the middle of the ninth. *Italy* was in a low condition as to learning during the tenth century, but it was the Ararat of the deluge of destruction; in *France*, after the time of *Charlemagne*, slow but steady progress was made, and *Alfred the Great* did much for the revival of letters in England. While the turbid waves of barbarian invasion were rushing over the continent destroying literature and civilization, *Ireland* was devoting the repose granted to her to the founding of schools and the cultivation of letters. Her sons established the monastery and school of Lindisfarne in England, Bobbio in Italy, Verdun in France, and of Wartzburg, Ratisbon, Erfurth, Cologne, and Vienna in Germany, to say nothing of elsewhere.

6. A great cause, also, of this general ignorance was the scarcity of books. "From the conquest of Alexandria by the Saracens, at the beginning of the seventh century, when the Egyptian papyrus almost ceased to be imported into Europe, to the close of the tenth century, about which time the art of making paper from cotton rags seems to have been introduced, there were no materials for writing except *parchment*, a substance too expensive for mere purposes of literature. Hence an unfortunate practice gained ground of erasing a manuscript in order to substitute another on the same skin. This occasioned the loss of many ancient authors, who have made way for the legends of saints or other ecclesiastical matter."¹

Scarcity of
writing ma-
terials.

7. Some men of eminent abilities or attainments appeared during these dark ages, from the sixth to the middle of the eleventh century. The "*Venerable Bede*" was born near Wearmouth, in Durham, about A.D. 672, and lived till 735. He wrote, in Latin, his

Venerable
Bede and
Alcuin.

¹ Here, as throughout the account of the middle ages, especially as concerns the subject of chivalry, ample acknowledgment must be made to Hallam's great work on the *Middle Ages*. See, also, Maitland's *Dark Ages*.

Ecclesiastical History—virtually a history of England down to the date of its completion in 731. He also completed a translation from Latin into English, of the Gospel of St. John. *Alcuin*, another famous Englishman, lived from about 730 to 800, was educated in the celebrated school attached to the York monastery, where he became afterwards the schoolmaster and librarian. He much aided Charles the Great in spreading literary culture in his empire, acting as the *Minister of Public Instruction*, as Professor Morley¹ styles him. Alcuin was the greatest scholar of his time, and was energetic in causing the multiplication of good books in the *scriptorium* or writing-room of his monastery. His writings include letters, inscriptions, epigrams, and poems.

8. *John Scotus Erigena* (i.e., of *Erin*) flourished about the middle of the ninth century. He had a knowledge of Greek—rare in Western Europe at that time—and wrote in Latin a philosophical work "*On the Division of Nature.*" He was a great student of Plato, and endowed with a lively fancy and a bold spirit of speculation. *Gerbert* (*Sylvester II.*, Pope from A.D. 999 to 1003) was a great promoter of learning, and a man of scientific attainments. He wrote on arithmetic and geometry, and constructed with his own hands a clock, a globe, and an *astrolabe*, now superseded by the *sextant*, for measuring angles of altitude in observation of the heavenly bodies.

9. In the tenth century there was a belief that the world was to come to an end with the year A.D. 1000. The judgment of heaven was appealed to in *oracles* and *judicial combats*. Impostors or fanatics raved about Europe, declaring themselves to be divine prophets, and drew many after them into riotous folly. In the dark ages, as may be supposed, lawlessness was rife. An excessive passion for field sports caused much oppression of the peasantry by the nobles, and a generally backward state of

John Scotus
and Gerbert.
Superstitious.
Picture of
the age.

¹ In his excellent *First Sketch of English Literature*.

agriculture, since the levelling of forests, the draining of morasses, and the extirpation of mischievous animals were forbidden by the landed aristocracy, who wanted game-preserves for their pleasure, instead of corn-fields for the people's food, and their profit. For five or six centuries the finest regions of Europe were unfruitful and desolate. There is no trace of any manufacture beyond what was needed to supply the wants of the immediate neighborhood. Extended traffic there could be none, amidst the general ignorance of mutual wants, the peril of robbery in conveying merchandise, and the certainty of extortion. In the domains of every feudal lord a toll was to be paid in passing his bridge, or along his highway, or at his market. Thus enterprise was stifled in the birth, and trade perished in the making. The worst of the feudal masters came down openly from their castles to plunder wealthy travellers, or shared the gains of the highwaymen whom they protected in their misdeeds. Travellers were seized and sold as slaves, or held to ransom, and the Venetians purchased the luxuries of Asia by supplying the markets of the Saracens with slaves. The subversion of the Roman Empire of the West thus produced lawlessness and vice, and consequent general rudeness and poverty.

10. But these ages were not wholly dark. Though most of the inhabitants of Europe were chained to the soil, without freedom, property, or knowledge, and the nobles and clergy alone held the position of citizens and men, yet mitigations soothed the miseries of the poor and helpless. It was the Christian Church that did this work, as well as kept alive the ancient learning. In Hallam's phrase, religion made a bridge across the chaos, and linked the periods of ancient and of modern culture. Three portions of the religious system then prevailing caused this beneficial result. These were the *Papal supremacy*, the *monastic institutions*, and the *use of a Latin liturgy*.

Influence of
the Christian
Church.

11. These preserved the Latin language, on which hung

the sole hope of a revival of letters. The *Papal supremacy* kept up a constant intercourse between Rome and the several nations of Europe. Her laws were received by the bishops, her legates presided in councils, and a common language was preserved, in Latin, as a necessity of the situation. The *monastic institutions* kept learning alive. Almost every distinguished man belonged either to a cathedral-chapter or to a monastery. There opportunities for study existed, and books were kept in safety. Without the libraries of the monks we should hardly have had manuscripts at all. The *Latin liturgy* preserved in tolerable purity that tongue, which had ceased to be intelligible to the mass of mankind; and in the *Vulgate* edition of the Bible, a still more venerable treasure existed. The Latin which was used in the dark ages preserved knowledge for the people in the dawn of a destined revival of learning.

12. The first religious order founded in Western Europe was that of the *Benedictines*. *St. Benedict*, an *Italian* of the province of *Umbria*, introduced a rule of life into his monastery of *Monte Cassino*, near *Naples*, in A.D. 529. This system became gradually the rule of all the western monks, and it included the instruction of youth in reading, writing, ciphering, Christian doctrine, and the mechanical arts. *Benedict* started a library, for which brethren were obliged to copy manuscripts, and was thus one of the first who, in the church of Christendom, helped to preserve the literary remains of antiquity. From the sixth to the tenth century almost all the monks in the West might be called *Benedictines*, as following *St. Benedict's* rules, which were followed in the monasteries of *Spain* and *France*, and by the *Irish monk St. Columba*, who evangelized *Scotland*. A branch of the *Benedictines*, from the convent of *Clugny*, in *Burgundy*, possessed two thousand monasteries in the twelfth century.

13. The *Cistercians* arose in a convent near *Dijon* in 1098,

and became a rich order, spread throughout Europe with many hundreds of abbeys. The *Franciscans* were founded by *St. Francis of Assisi* (in Italy) in 1210, and are known as the *Gray Friars*, from the color of their robe. The rule of this order was a life of poverty, devoted to begging and preaching. Afterwards, the Franciscan monasteries were allowed to hold property, and the order became very powerful, including members who were the confessors of princes, and several who rose to be Popes. To this order belonged the scholars *Bonaventura*, *Duns Scotus*, and *Roger Bacon*.

Cistercians
and Francis-
cans.

14. The *Dominicans* were founded by *St. Dominic* in A.D. 1215, at *Toulouse*. The object of their institution was to preach against heresy (page 340). They became a powerful order, and spread over Europe and into Asia, Africa, and America. The scholars *Albertus Magnus* and *Thomas Aquinas* belonged to the *Dominicans*. They were the official examiners in Spain, Portugal, and Italy, of the *Inquisition*, and became great rivals of the Franciscans in public and theological affairs. The controversialists on the side of the *Dominicans* were known as *Thomists*, from *Thomas Aquinas*, and of the *Franciscans* as *Scotists*, from *Duns Scotus*. Both orders were largely superseded in influence in the sixteenth century by the Jesuits.

Dominicans.

15. The monks, in the dark ages, kept alive the virtues of meekness, self-denial, and charity at a time when the laity were little given, indeed, to their practice. The relief of the poor is the outcome of a spirit distinguishing both Christianity and Judaism from the pagan systems of Greece and Rome, which had little of general humanity and sympathy with suffering, and can boast of no public institution for the alleviation of human miseries. At the monastery gate those were fed who must otherwise have starved; by the monkish doctor the sick were tended who must otherwise have perished of disease. Much was also

Good effected
by the monas-
teries. Right
of sanctuary.

done for agriculture in the reclaiming of waste lands, and in improved methods of tillage. The Christian Church fulfilled a higher office still in the shelter which she afforded to the fugitive, and the stand which she made against the oppressor. The precincts of a church afforded *sanctuary* (a sacred asylum or refuge) to accused persons, and in the middle ages this right of sanctuary was a protection to innocence. As Hallam says, "How gladly must the victims of internal warfare have turned their eyes from the baronial castle, the dread and scourge of the neighborhood, to those venerable walls within which not even the clamor of arms could be heard to disturb the chant of holy men, and the sacred service of the altar!" If monastic institutions in a later age were crushed out in some countries, not the less gratitude is due to them for the good they did in those early ages of European history.

II. THE AGE OF REVIVAL—CITIES AND COMMERCE.

1. Between the eleventh and the fifteenth centuries we have a time of revival and of recovery—in some nations slow, in others rapid—out of the poor state of Europe as just described. The rise and growth of important towns are at once the signs of reviving civilization at this period, and the active causes of continued progress. With the advent of the Teutonic nations the Roman towns had decayed, because the new inhabitants would not be restrained within walled enclosures. As civilization was developed in new forms, the old towns recovered some of their former importance, and new towns everywhere arose. Many were founded in Germany by the emperors of the Saxon dynasty, and the growth of commerce was a powerful agent in the creation and development of new centres of population and wealth. Some of the new or revived cities became powerful and independent commonwealths, playing a great part in the middle ages.

Rise and growth of towns.

2. Towns (originating in hamlets) were in many cases the

result of a re-action and protest against feudal violence. The inhabitants then, in a short time, became *burghers*, dependent on the lords of the castles or on the monastic bodies. Unions and confederations also arose amongst those who were connected in the cultivation of the soil in particular districts. They agreed to render to each other such aid and service as they had been obliged to render to their feudal lord. First they erected a tower with a bell, to be rung as a signal to meet for defence, and so a kind of rude *militia* was formed. Then a *municipal government* was instituted, with *magistrates*, a *common treasury*, and the imposition of *taxes* and *tolls*. Thus grew the reviving sense of freedom. Then trenches were dug and walls were built for defence, and handicrafts found a home. *Artisans* rose to a higher position than that of tillers of the ground, who were forcibly driven to work; the artisan, moreover, had a skill and an activity of his own. At first artisans required leave from the liege-lord to sell their work, and earn for themselves; for this privilege of selling their wares they paid a certain sum, besides giving a part of their gains to the baronial exchequer. In the early days of the new towns the nobility imposed rents for houses, and tolls on imports and exports, and exacted money for safe-conduct from travellers. As the rising communities grew in wealth and strength, all these feudal rights were bought from the nobles, or the cession of them was extorted by force: by degrees the towns acquired an independent jurisdiction, and freed themselves from all taxes, tolls, and rents, and each place was fairly started on a new and prosperous career. The trading class then divided itself into *guilds*, with particular rights and obligations. Thus did cities grow, in many cases, to be independent republics, in *Italy*, in the *Netherlands*, and *Germany*, and *France*.

3. The trade of northern Europe belonged chiefly to the seashores. It was developed on the coasts of *Holland*,

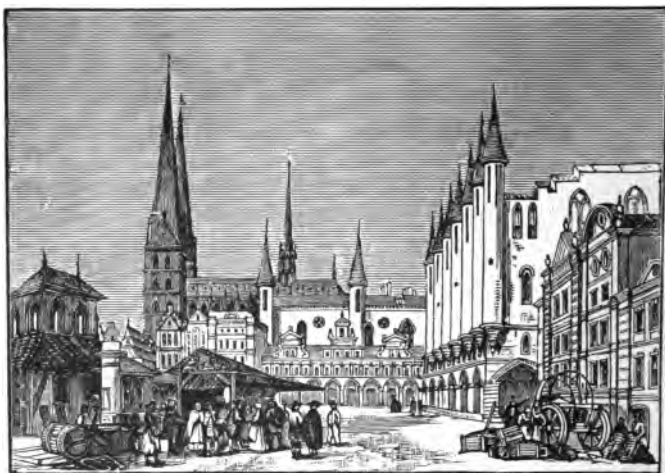
Process of
growth in
towns.

France, England, Germany, Denmark, and Scandinavia

(Norway and Sweden). The sea, in the middle of the thirteenth century, still swarmed with pirates, and the German trade, in particular, suffered greatly.

4. The first trading town erected on the Baltic coast was *Lübeck*, founded in A.D. 1140, and became independent of any sovereign except the German emperor, in the thirteenth century. Near to Lübeck, but connected with the North Sea coast, *Hamburg*

Important trading towns of northern Europe.



LÜBECK.

(founded by Charles the Great in 808) became an important centre of commerce in the twelfth century, and independent of its feudal lord, by purchase of his rights, in 1225. *Bremen* was first noted in the eighth century, and, as well as all the following cities, became a flourishing place. *Riga*, on the eastern Baltic coast, founded by a colony from Bremen about 1190; *Danzig*, great in the fourteenth century, having been founded in the tenth; and *Königsberg*, founded in 1255. The chief trading city on the Rhine was *Cologne* (a Roman

colony A.D. 51, annexed to the German Empire in 870), which, by the eleventh century, dealt extensively in wine, corn, flour, malt, etc. In *Flanders*, *Bruges* (now so fair in her decay) — the northern Venice — was a fortified town by the middle of the ninth century, and in the fourteenth had become the chief entrepôt both for Mediterranean and northern merchandise. *Ghent*, also in Flanders, also a city of canals and islands, famed in the twelfth century for her woollen manufacture, by the end of the thirteenth one of the largest towns, far surpassed the Paris of that age. The greatness of *Antwerp* dates from early in the sixteenth century. Amongst such commercial towns there arose, in the thirteenth century, confederacies for mutual protection against pirates and robbers, and for the furtherance of their common interests.

5. The chief of these was called (from the old German-Gothic word *Hansa*, "a league") the *Hanseatic League*. The Hanseatic League. This powerful confederacy embraced at last ninety maritime and inland towns, scattered over *Holland*, *England*, *Norway*, *Germany*, *Poland*, and *Russia*. The head of the league was *Lübeck*, being the meeting-place of the deputies from the other towns, and the chief trading centres were *Novgorod* in Russia, *Bruges*, *London*, and *Bergen* in Norway. In the fourteenth century the *Hanseatic League* had attained great political importance, which it kept until the sixteenth century.

6. The southern commerce of Europe was upon the shores of the Mediterranean Sea, — on the eastern coast of *Spain*, in *Provence* and *Languedoc*, in *Italy* and *Greece*, at *Constantinople*, in *Asia Minor*, *Syria*, and *Egypt*. Trade of southern Europe. Commercial intercourse between northern and southern Europe began early in the fourteenth century, Genoese ships trading to Flanders and England. The north of Italy was the flourishing part of the peninsula, deriving wealth from the tillage of the rich plains of Lombardy, which exported large quantities of corn in the thirteenth and four-

teenth centuries, though the country had a large population of its own to feed. The Italian cities, beginning with the eleventh century, divided most of the land amongst them, becoming "an assemblage of commonwealths, independent of any power but that of the German emperor."

7. *Florence* (an old Roman colony) became important early in the twelfth century, through the industry and enterprise of her inhabitants. She had commercial establishments in the *Levant* (eastern coasts of Mediterranean Sea), France, and other parts, and her trading-class included money-changers, money-lenders, jewellers, and goldsmiths. *Pisa* (an ancient Etruscan city, and then a Roman colony) became an independent republic in A.D. 888, and in the tenth century, by military prowess and commercial enterprise, took a lead among the Italian states. The Pisans distinguished themselves against the Saracens, driving them from Sardinia in 1025, conquering the Balearic Isles in 1114, and taking a prominent part in the Crusades. In the twelfth and thirteenth centuries the power of Pisa was at its height, her trade was spread over the whole Mediterranean, and she was supreme in the Italian islands, and on the northwest coast of Italy. Genoa was her great rival, and to her and Florence the Pisans gradually lost their power. *Genoa* (among Roman allies in the second Punic war, and then a Roman municipal town) became a republic after the time of Charles the Great, and was noted in the trade with the *Levant*, in 1174 possessed nearly all the coast of Provence, and the island of Corsica; had a long struggle with Pisa for dominion in the west of the Mediterranean, and then with Venice for supremacy in the east of the great inland sea. The Genoese trade was at its height about 1250, when Genoa had a large share in the commerce of the Greek Empire, and also control of trade in the Black Sea, obtaining commodities even from India by way of the Caspian Sea.

The chief trading city

8. *Venice* (page 307) became firmly seated on her islands in the ninth century, and owed much of her subsequent prosperity to the Crusades. Her shipping was largely and profitably used to convey troops and stores. In 1204 her *Doge* (or *Duke*) *Henry Dandolo* aided the French Crusaders to capture Constantinople. Venice then acquired much territory on the Adriatic coast, and many islands, including *Candia* (now *Crete*), her merchants having in their hands all the commerce of the Archipelago. By the close of the fifteenth century Venice was the greatest trading city in Europe, and then her commerce began to decline. *Amalfi* (about twenty miles south of Naples) became great in the ninth century as a republic, and was distinguished in exertions against the Saracens. Before the Crusades she had the chief part of the trade with the Saracenic countries, and was prosperous for nearly three centuries, till she was plundered by the Norman conqueror *Robert Guiscard*, in 1075, and again by Pisa in 1130.

Importance
of Venice
and Amalfi.

9. In the south of what is now France, *Marseilles* kept some of her ancient trade. *Narbonne* (the first colony founded by the Romans beyond the Alps) was a place of much commerce. *Nismes*, famous still for her beautiful Roman remains, had also a flourishing trade. *Montpellier* was greater at this epoch, and possessed a university in the twelfth century. In Spain *Barcelona* rivalled the Italian cities, in trade and in war, at the middle of the thirteenth century. Her vessels went to every part of the Mediterranean, and even to the English Channel; she fought, not without success, against the powerful Genoa. Her commerce was at its best in the fifteenth century.

Important
trading towns
of France and
Spain.

10. The growth of commerce, then, was closely connected with progress in manufactures such as the woollen manufacture of Flanders. By the twelfth century this had become flourishing, and so great in the thirteenth that a writer asserts that all the world seemed

Woollen man-
ufactures of
Flanders.

clothed from English wool worked up in Flanders. By the fourteenth century Flanders was a market for the traders of the whole civilized world. Merchants from seventeen kingdoms lived at *Bruges*, which, with *Ghent*, was a chief seat of the woollen industry. England became a rival of Flanders in this trade, after Edward III. encouraged Flemish weavers to settle there. Wool was the chief English article of export and source of revenue. There was also much making of woollen stuffs in Italy, southern France, and eastern Spain.

11. *Roger Guiscard*, the Norman, introduced a manufacture of silk at *Palermo*, in the north of Sicily, about A.D. 1150. The Genoese derived a knowledge of this from the Moors of Spain. In the last part of the twelfth century, silk-producing and silk-weaving became common in northern Italy, and the laws enforced the cultivation of the mulberry-tree.

12. The *Rhodians* of old introduced a code of maritime law, which was adopted by the Roman emperors. About the middle of the thirteenth century a written code of law had come into existence; containing mercantile regulations, and making a basis for *the law of nations* by defining the mutual rights of neutral and belligerent vessels. This code soon acquired a binding force within the limits of the Mediterranean, and the merchant law of modern Europe is mainly founded on its provisions. In the thirteenth and fourteenth centuries piracy was still very common, and much trouble was caused through reprisals made by the people of one country on those of another. This retaliating upon the innocent for the doings of the guilty citizens of a state was the origin of the modern custom of granting *letters of marque* for privateering, abolished by a convention of the great powers in 1856.

13. Throughout the middle ages the interest on money was very high, varying from seven to twenty per cent. Usury became regarded as a crime, and as the trade of money-

Silk manu-
facture of
Italy.

Rise of mari-
time law.

lending, as well as much of the general inland commerce, was in the hands of the Jews, they had to bear the odium thereof and the cruel persecution connected therewith. The Jews, however, flourished greatly, and in the twelfth century are found in Languedoc as possessors of landed property. They were very numerous in Spain, and were protected by princes for their diligence and skill in money matters. The trade in money was transferred, to a great extent, to other hands early in the thirteenth century.

14. At that time, the merchants of Lombardy and of the south of France took up the business of remitting money by bills of exchange, and of making profit upon loans. The convenience of the system was found to be such, that the Lombard usurers established themselves in every country, giving the name to "*Lombard Street*," the locality of banks in London, and originating there the pawnbrokers' sign of the three golden balls, the arms of Lombardy. A bank of deposit is said to have been first established at Barcelona in 1401.

III. RELIGION, DOMESTIC LIFE, GOVERNMENT, LITERATURE, SCIENCE, AND ART.

1. The growth of the Papal power, both spiritual and temporal, has been already traced. In spiritual matters Rome was regarded for many ages, throughout Western and Central Europe (save by the Mahometans of Spain), as the lawful and natural centre of the world. The *Bishop of Rome*—the *Pope*—was the head of the Christian Church, and of all the branches in different countries, and was held to be the "*Vicar of Christ*" upon earth. The power of the Popes was at its height from the eleventh to the thirteenth centuries, and the rule of the celibacy of the clergy being enforced they were become a class separate from other men, and more obedient to the Popes. The clergy had great influence in temporal affairs, because

they possessed nearly all the knowledge of the time, and acted as lawyers and as ministers of kings, while the rich endowments of bishoprics, and of the monasteries and cathedral chapters, put a great share of the feudal influence into their hands. In Germany most of the bishops and abbots were princes of the empire, and the three archbishops of *Mayence* (or Mainz), *Cologne*, and *Trèves* (or Trier) were among the princes who elected the German emperors, known as the "*Electors*." In other countries they were high in temporal power, and formed important members of the parliament or other national assembly.¹

2. From the twelfth century a change begins in the universal acceptance by mankind (in Western and Central Europe) of the orthodox faith of Rome. In that age there broke in upon the Church a flood of heresy which no persecution was able thoroughly to repress, till it finally overspread half the surface of Europe. A different belief (as judged by the accepted standard of the Scriptures) concerning both the Creator of the world and the person of Christ, had been carried from Armenia, in Asia Minor, by exiles into Bulgaria. From this settlement these doctrines spread, by way of the Danube, through Hungary and Bavaria, and by way of Lombardy and Switzerland, into Western Europe. When we speak of *heresy* (or false doctrine) the views above mentioned are not specially intended. The point is, that men should have begun to reject the teaching of the Church, and to protest, as they did, against the influence or abuses of the clergy. The existence of such a spirit is the fact to be borne in mind.

3. Besides the *Albigenses* (page 340), we find the *Waldenses*, deriving their name from *Peter Waldo*, a merchant of *Lyons*, who headed a congregation of seceders about 1160. This sect spread rapidly over France and Germany. They were found chiefly (and are still) in the

¹ Much of the above is due to Dr. Freeman's excellent *General Sketch of European History*.

more dwellings, rich apparel, easy and affluent mode of living, security of rights, and equality of laws, to be found in such cities as *Spires*, *Nuremburg*, *Ratisbon*, and *Augsburg*.

8. There was concurrent improvement in *domestic architecture* during the last centuries of the middle ages. In England, during the fourteenth century, the massive baronial castles, with mere loopholes for windows on the lowest story, and the windows in the upper rooms all looking inwards to the court, began to give way to such splendid castle-palaces as those of *Windsor*, *Alnwick*, *Kenilworth*, and *Warwick*. Large arched windows like those of cathedrals were introduced into halls, this change bearing witness to the cessation of baronial wars, and the love of splendor in the reign of Edward III. In the fifteenth century came the castellated houses to be seen in *Herstmonceux* in Sussex, *Haddon Hall* in Derbyshire, and the older part of *Knole* in Kent. Early in the fourteenth century the art of building with brick, lost since the Roman dominion, was introduced into England, probably from Flanders, and superseded, to a great extent, the use of stone and of the timber of oak forests. The manor-houses of the English gentry were of little capacity or convenience.

Domestic
architecture.

9. The two chief improvements in domestic architecture during the middle ages were things, one of which the civilization even of Greece and Rome had never devised — *chimneys* and *glass windows*. About the middle of the fourteenth century the use of *chimneys* is mentioned in *Italy* and *England*.

Chimneys
and glass
windows
introduced.

The art of making glass had been lost, except in France, whence artificers were brought into England to furnish the windows in some new churches as early as the seventh century. Glass for domestic use did not come, however, into general use. The walls of a gentleman's house were commonly bare, without wainscot or plaster; no books or pictures were to be seen; silver plate was very rare; chairs, looking-glasses, and carpets were almost unknown, even in the great houses. The farmhouses and cottages of that time were all thatched. The architecture of the middle ages can boast of durability and grandeur, and, in the ecclesiastical way, was infinite grace and beauty.

10. During the middle ages the power of monarchs became limited over all Western and Central Europe, and in Sweden and Denmark, by some kind of national assembly, representing the different classes of freemen in the nation — the *nobles*, *University clergy*, and the *commons* (or citizens, in general, of the towns). These assemblies met in each country for the purpose of granting money to the sovereign to defray expenses of government, and also of requiring changes in the laws or other reforms, and the consent of

Establish-
ment of Na-
tional Assem-
blies.

these bodies was necessary to the validity of some public acts. The "evils of feudalism" (page 334) explain the decay of these representative assemblies, and the acquirement of absolute power by the monarchs of Western and Central Europe. In England, however, as money became more than ever necessary to the sovereign for the expenses of civil government, and for the support of a regular army (in the continental countries), the Parliament took a firm stand on its constitutional right to give or withhold money, and refused to supply funds for the support of armies till securities had been provided against despotism.

11. In the fifteenth century, in *Spain*, for example, the kingdoms of *Castile* and of *Aragon* had constitutions quite as free as that of England; but in the sixteenth century those free constitutions perished under the attacks of Charles the Fifth and Philip the Second. In *France*, the power of the Parliament gradually died out from lack of the vitality which public spirit and political intelligence in the body of the nation could alone supply. In *Italy*, with her commonwealths, the history of affairs took a special course, to be treated of hereafter. In *Denmark* and *Sweden* the kings became absolute by taking advantage of the quarrels between the nobles and commons. In *Germany*, the national assemblies called *Diets* became gradually subservient to the emperors, and lost all reality of power.

12. During the latter part of the middle ages popular freedom was increased by the abolition of the servitude of the feudal times, as regards the domestic slaves and the serfs attached to the land. In some instances the feudal masters gave freedom to their serfs at the bidding of the Church; in others, freedom was acquired by residence for a certain time in a chartered town.

13. Justice began to be administered more regularly according to fixed laws, and a more effectual police was maintained. The courts of judicature, whether they were guided by the feudal customs or by the Roman law, resolved questions with precision and uniformity, and the public ideas of justice and good faith were thereby amended. By the close of the middle ages, lawless rapine and the private warfare between feudal barons had almost ceased. A regular police was established in towns for internal security and for defence against marauders outside the walls. The increase of wealth, and of its possessors, produced the effect usual in free communities, of greater security to property and life.

14. The study of *civil law* was one of the earliest signs of new intellectual life. The system of jurisprudence contained in the code of Justinian (page 306) was taught early in the twelfth century in a school of civil law at *Bologna*, in *Italy*. Very rapid progress was made in it.

Lombardy became rich in learned lawyers, and the Bologna schools were distinguished throughout this century. Universities arose at *Naples*, *Padua*, and other places, in which the Roman law was a chief object of study. The municipal freedom of the Italian cities, where matters of dispute were settled by magistrates chosen by the citizens themselves, led to the compilation of a more extensive and accurate code of written laws, based upon the Roman system, and the fame of this renovated jurisprudence spread from Italy over other parts of Europe. Justinian's code was studied in the universities of *Montpellier* and *Toulouse*, and the Roman law became the rule of all tribunals in the south of France, in Spain, and in Germany, possessing also much influence in northern France. Portions of the law of the old Roman jurists have been wrought into the modern codes of France and Prussia. Thus durable in its beneficence is some of the work done for mankind by the men of ancient Rome.

15. The creation or restoring of public schools in France was largely due to *Charles the Great* (page 320). His two successors, *Louis the Debonair* and *Charles the Bold*, also encouraged learning; and, even in the ninth century, schools flourished at *Lyons*, *Rheims*, and in other cities. The basis of study at this time, however, was perhaps pedantic and not very extensive; even *Alcuin* is said to have discountenanced the reading of the old Latin poets, and general profane learning was not cultivated. On the other hand, it is said that the more elevated branches of learning were inculcated. In the thirteenth and fourteenth centuries the *Dominicans* and *Franciscans* covered much ground with their schools for the benefit of the poor.

16. The first university to become most distinguished was that of *Paris*. Among its lecturers was *Abelard*, a schoolman or scholastic philosopher of bold and brilliant genius. By a strange fate, he is now celebrated chiefly for the letters which passed between him and a woman named *Héloïse*. He began to lecture at *Paris* on rhetoric, philosophy, and theology, about 1104, and had *St. Bernard* among his pupils. His own misconduct drove him from Paris, and he was condemned for heresy at a council in 1122, and died in disgrace and misery in 1142. The Universities of Rome, Bologna, Padua (the *Alma Mater* of *Christopher Columbus* and *Americus Vesputius*), and others in Italy (§ 14) had pioneered the way, some of which had at one time not less than eighteen thousand students. In *England* the Universities of *Oxford* and *Cambridge* arose; that of *Oxford* being a school of learning before the Norman Conquest, that of *Cambridge* being founded in the thirteenth century. In *Germany*, the first university was that of *Prague*, founded in 1350; that of *Leipsic* (*Leipzig*) followed in

Study of the Roman law.

Spread of learning.

Establishment of universities.

1409. In *Spain*, the University of *Salamanca* was founded about the end of the twelfth century, and became very famous and flourishing. The golden age of universities began with the thirteenth century, and students from all parts of Europe resorted to them, that of *Paris* being more frequented than any other. There were also, in France, the Universities of *Orleans*, *Angers*, and *Bourges*, *Montpellier* (famous for the study of medicine), and *Toulouse* (§ 14). In the twelfth century the *Jews* cultivated the studies of medicine and the Jewish theology and philosophy in their own academy at *Montpellier*.

17. The University of *Paris* was scarcely excelled for the study of the *scholastic* theology. A peculiar product of the awakened intellect of mankind in Europe in the middle ages, was the *Scholastic philosophy*. *Scholastic philosophy*, the great aim of which was to reduce the theology of the Church to a scientific system. The masters of this study are known as the *Schoolmen*, and their efforts to reconcile the dogmas of revealed truth with the conclusions of human reason led them into the most intricate, subtle, abstruse, and bewildering discussions of metaphysical and theological points.

18. The chief parties in these disputes were those of the *Nominalists* and the *Realists*. The *Nominalists* maintained that all general ideas are mere words (*nomina*, Latin for "names"); the *Realists* as stoutly averred that general ideas are not formed by the understanding, but have a *real* (from Latin *res*, a thing) existence independent of the mind, and apart from the individual object; for instance, that *beauty*, in the abstract, has a real existence, apart from a beautiful thing. This controversy raged greatly in the twelfth century, and was revived early in the fourteenth. The benefit derived from these disputes lay in the development of acute intellects, which trained the minds of others for more or less fruitful inquiries since.

19. *St. Anselm*, the great Christian philosopher and theologian, by some regarded as the founder of this scholasticism, was an *Italian*, born at *Aosta* in *Piedmont* in 1033. He became abbot of the famous monastery of *Bec* in *Normandy* in 1078, and Archbishop of *Canterbury* in 1093, dying in 1109. The Abbey of *Bec*, under the charge of *Anselm*, became a chief seat of learning in Europe. He wrote, while archbishop, a famous treatise on the atonement of Christ; his works all aim at the establishment of a reasoned system of Christian truth. *Anselm* was one of the brightest ornaments of the Christian Church. Before the time of *Anselm*, however, *John Roscelin*, a canon of *Compiègne*, about the middle of the eleventh century, put forth notions which have caused him to be regarded as the founder of the *Nominalists*. Early in the twelfth century, *Abelard* took

part in the controversy, and his pupil, *Peter Lombard*, classified the opinions of the fathers of the Church under certain titles, and became known as the "*Master of Sentences*," from the dogmatic system and precision of his work. He died Bishop of Paris about 1164. *John of Salisbury*, a friend of Thomas Becket's, is a noted man of this period for his treating of the abuses of logic.

20. The thirteenth and fourteenth centuries were great in the scholastic philosophy. *Alexander de Hales*, an English ecclesiastic, is called the "*Irrefragable Doctor*;" he belonged to the Universities of Oxford and Paris, and modified the work of Peter Lombard. *St. Bonaventura*, a *Franciscan* monk of *Tuscany* (lived 1221-1274), is known as the "*Seraphic Doctor*." He was professor of theology at Paris and a cardinal, and is a canonized saint of the Church. *Bradwardine* (Archbishop of Canterbury in 1349) wrote his great work, "*On the cause of God against Pelagius*," treating theological questions in a mathematical way; it was considered to be a masterpiece of doctrinal argument. Bradwardine is known as the "*Profound Doctor*."

Hales, Bonaventura, Bradwardine.

21. Before this time we have the great controversialists *St. Thomas Aquinas* and *Duns Scotus* as respective leaders of the *Thomists* and the *Scotists*. The word "*Dunce*" comes from a contemptuous use of their opponents' name by the Thomists. The *Thomists* exalted the *understanding* as the highest principle of the mind, and held that there was a real distinction between the faculties and the essence of the mind; the *Scotists* held the *will* to be the highest principle, and denied all real difference between the several faculties or between the faculties and the mind. *Thomas Aquinas* was born in Sicily about 1225, and became a *Dominican* monk and the greatest theologian of his age. He led a life of wonderful activity, travelling over Europe, lecturing, preaching, and managing the affairs of the Order of *Dominicans*. He was held in the highest estimation by popes and princes, and was called after his death (in 1274) the "*Angelic Doctor*," and also the "*Angel of the Schools*," and the "*Eagle of Divines*." He is a canonized saint of the Church. His great work, the "*Summa Theologia*," is designed to be a complete summary of the knowledge of his time. *Duns Scotus* (his birth is attributed variously to Scotland, Ireland, and England) was a *Franciscan* monk at *Oxford*, where he became *divinity professor* in 1301, drawing scholars from all parts of Europe by the fame of his learning and abilities. In 1304 he became *professor of theology* at *Paris*, where he was called the "*Subtle Doctor*." He died in 1308.

Thomas Aquinas and Duns Scotus.

22. *William Occam* was a pupil of Duns Scotus, and also a *Franciscan*. He was born at *Ockham*, in *Surrey*, about 1270, and was called the "*Invincible Doctor*." He contended for the *Nominalists* against the

Realists. The principles of Occam, Roscelin, and Abelard were condemned. His revived school of Nominalism was called that of the *Occamites*. Occam was one of the most eminent logicians

William Occam. of the middle ages, and the best disputant of his school. He receives honor as a defender of liberty of opinion against the most powerful influences of his time, and showed great boldness in supporting the secular power against the Papal.

23. At this period, especially, of the middle ages, the philosophy of Aristotle was paramount in Europe. The great Greek's writings were hardly known at all to the *schoolmen* in the original tongue, but from Latin translations made through the Arabic. Thomas Aquinas caused the reception of his philosophy into the orthodox system of the Church, and this gave it universal currency.

Aristotle's philosophy paramount. 24. The two great names in science during the middle ages are those of *Albertus Magnus* and *Roger Bacon*. *Albertus Magnus*, a native of Swabia, became in 1222 a monk of the *Dominican* order, and had the great Thomas Aquinas as his pupil at *Cologne*, where Albertus became *rector* in 1249. He rose to be *Bishop of Ratisbon* in 1260, but soon resigned his charge in order to devote himself to literary and scientific work. He wrote commentaries on Aristotle, and studied the sciences of arithmetic, geometry, optics, music, and astronomy. Albertus Magnus was probably the most learned man of his age.

Roger Bacon. 25. *Roger Bacon* was one of the greatest men that arose during the middle ages, and possessed extraordinary genius for scientific research and discovery. Born in 1214, in *Somersetshire*, he showed an early taste for learning, studied at Oxford and at Paris, and became a *Franciscan* monk at *Oxford* in 1240. He was a good scholar in Latin, Hebrew, and Greek. He was thwarted in his scientific studies by the jealousy of some of his order, who denounced his opinions to the Pope, and caused his imprisonment for a time. A new Pope, *Clement IV.* (1265-69), admired Bacon's abilities, and encouraged him to write. This led to the production in 1268-69, of his chief book, the *Opus Majus* ("Greater Work"), followed by two others. These books of *Bacon the Friar* laid the foundations of the philosophy of Bacon the Chancellor at a later time.

Teaching and learning of Roger Bacon. 26. The great Franciscan declared that the four grounds of human ignorance were — "trust in inadequate authority, the force of custom, the opinion of the inexperienced crowd, and the hiding of one's own ignorance with the parading of a superficial wisdom."¹ He advocated the "free, honest questioning of Nature," and urged students to aim at reading books in the original text, especially

¹ Professor Morley's *First Sketch of English Literature*.

the Bible and Aristotle. He insisted on mathematics as important, with a particular regard for optics, and on the experimental study of nature, which he believed to be at the root of all sciences, and a corroboration of religion. In optics this ingenious and original observer understood the refraction of light, and convex and concave lenses, involving the principle of the telescope, which he either invented or improved. He was good at geography and astronomy, and made a corrected calendar, of which the Bodleian Library at Oxford possesses a copy. It is little to his discredit, in such an age, that he heeded the superstitions of astrology and of the philosopher's stone. His invention of gunpowder is a matter of doubt. England may well be proud of him, as an early forerunner of his illustrious namesake and of Sir Isaac Newton, the prince of natural philosophers. After being accused of magical arts, and enduring a second imprisonment for ten years, he died about 1293.

27. Early in the twelfth century Arabian writings on geometry and physical science were brought into Europe. A high degree of culture had been reached in Spain by its Mahometan conquerors as early as the tenth century. Schools, libraries, and universities were established, and professors lectured on literature, rhetoric, astronomy, and pure mathematics. The works of Greek philosophy came, through the Arabic, into Latin, and so passed into the possession of the European scholars, few of whom could read the Greek originals. Among the Saracenic scholars of Spain were *Avicenna*, a physician and philosopher, who died in 1037, and *Averroes*, of *Cor'dova*, a great commentator on Aristotle, who died in 1198. Zoölogy, botany, chemistry, and especially medicine, were studied, and to the Moorish civilization we owe the mode of notation in arithmetic, called the Arabic figures, and the words *algebra*, *alcohol*, *alchemy*, *nadir*, *zenith*, *elixir*, *syrup*, *cipher*, and many others.

28. The Arabian scholars derived their mathematical knowledge from the Greeks and the Hindoos. The *caliphs* of the Saracenic Empire in Asia had caused translations to be made into Arabic from Euclid, Archimedes, and other Greek geometers. The Arabian arithmetic (with its symbols) came from India; algebra either from the Greeks or Hindoos. A Saracenic author named *Ben Musa* wrote on algebra early in the ninth century, as far as the solution of quadratic equations.

29. While the scholars of Rome and Constantinople regarded the earth as flat, the Spanish Moors were teaching geography in their common schools from globes, and the Arabs were the first to build in Europe observatories for astronomical research. The tower which the Moors built at Seville with this end in

Saracenic
learning in
Spain.

Origin of
Arabian
learning.

Progress of
astronomy
in Spain.

view was turned, by the Spaniards who drove them from the land, into a belfry.

30. Nor must the *Jewish* learning in the middle ages be forgotten. Astronomy, philosophy, mathematics, and medicine were eagerly studied by Jews in the Arabian schools of Spain.

Jewish learning in Spain.

In the twelfth century lived the great Jewish Rabbi *Maimonides*, born at *Cordova*, a man who studied Jewish and Arabic literature and Greek philosophy (in an Arabic translation of Aristotle) and had much acquaintance with medicine. He became physician to the Sultan of Egypt, and acquired great fame by his abilities, learning, and high character. His theological writings had great influence on Judaism, and in the thirteenth century his books were widely circulated in Europe by Latin translations. Maimonides died in Egypt in 1204, and was buried in Palestine.

31. The ruined fortress at Granada, in Spain, within which was the palace of the ancient Moorish kings, is called the *Alhambra*, from Arabic words meaning "*the red castle*." The tower-studded walls of this famous place look down on one

The Alhambra.

of the richest and most beautiful plains in the world; the remains within the walls include many columns and arches of the most delicate and elaborate finish, still retaining much of their original beauty; the one thing wanting in the wondrous tracery and lace-work is the rich, harmonious coloring of the tasteful Moors. The religious creed of the Arabs and Moors forbade their artists to represent living forms, and to this fact, along with their ingenuity and adherence to the true principles of art, are owing the exquisite combinations of geometrical and botanical forms in the decoration of their architectural constructions.

32. The *Provençal* poets of chivalry and romance flourished in the twelfth and thirteenth centuries, in the south of France and the north of Spain. The language (page 299) which

Provençal literature.

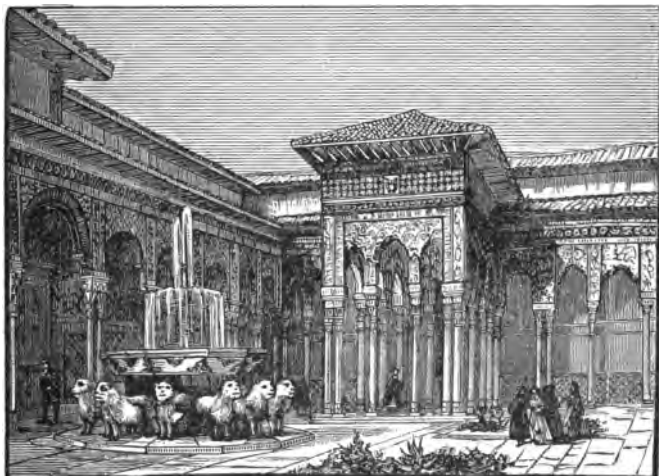
had there grown up under sunny skies and in a state of greater freedom than was known elsewhere, was noted for sweetness, tenderness, clearness, and wealth. The region where this luscious tongue was spoken was the land of gallantry and song, and of religion mingled with the praise of earthly love. The taste for poetry was general among the nobles and the knights, and greatly encouraged by the princes of the ruling house.

33. In their court, then the most splendid and refined in Europe, was gathered the circle of noble poets called *Troubadours* (i.e., the *finders* or *inventors* of verses). The poetical compositions of these persons were of no great merit, it would

The Troubadours and Trouveurs.

appear, and have mostly perished; but they greatly influenced modern

poetry in the way of rhyme and metres. The strains of the Provençal poetry were of that class which is allied to music, and largely dependent upon that for effect. In the Norman-French dialect of the north, the writers called *Trouveurs* produced poetical fictions about King Arthur and Charles the Great towards the end of the twelfth century, and in the thirteenth we have the famous *Roman de la Rose*, a poetical allegory of love and other passions. In this same tongue — the *Langue d'Oil* (corrupted from Latin *hoc illud*), as opposed to the Provençal or *Langue*



THE ALHAMBRA.

d'Oc — prose romances, history, and other compositions began to be written in the thirteenth century. In the early *Spanish*, we have the metrical life of the famous hero, the *Cid*, *Ruy Diaz*, probably written about the middle of the twelfth century.

34. In *Italian*, the middle ages produced one of the greatest of all poets, *Dante* (in full *Durante Alighieri*), born at *Florence* in 1265. His great poem is called the *Divine Comedy*, and is a representation of the three kingdoms of futurity, *Hell*, *Purgatory*, and *Paradise*, divided into one hundred cantos, containing about fourteen thousand lines. *Dante* created his country's national poetry, and is one of the most original and powerful of writers — bold and concise, and, as occasion calls, soft, sweet, and terrible in turn. This great genius, but rudely treated in his lifetime, and since half a

Italian literature — Dante and Petrarch.

century after his death regarded with an immense reverence by his countrymen, died at Ravenna in 1321. His poetry was the first good verse that had appeared in Europe for nearly a thousand years, and he has never been surpassed, if equalled, in epic poetry since. The Italian poet *Petrarch* (*Francesco Petrarca*), his country's greatest lyric versifier, lived from 1304 to 1374, and is famous for his sonnets to *Laura*, and the services which he rendered in the revival of classical learning. His merits were amply recognized in his lifetime, and in 1341 Petrarch was solemnly crowned with a wreath of bay, in the Capitol at Rome, as the *laureate-poet*, or *national singer* of Italy.

35. In *Germany*, the native genius asserted itself in the production of the great epic poem, called the *Nibelungen Lied* ("*Song of the Nibelungen*," an ancient Burgundian tribe). The hero of the work is called *Siegfried*, the heroine is *Brunhild*, an Icelandic princess; the incidents are those of the Teutonic and Scandinavian mythology; the time of the historical basis of the poem is about 440 A.D., and the scene is on the Rhine, and on the borders of Hungary and Austria. The author is not certainly known: it was written about the middle of the twelfth century. The German critics place this great epic, in some respects, above the *Iliad*. It is the work of a true poet, but of a different class from the Homeric. In *England*, we need only name *Chaucer*, who lived from 1328 to 1399, and is her earliest great poet.

36. The chief artistic boast of the middle ages is to be found in the architecture, whose noble works men still behold with admiration and delight. In these, art lent her aid to religion, and in the twelfth and following centuries arose the glorious cathedrals and abbeys which adorn the ancient towns and beautiful nooks of *France* and *England*, *Belgium* and *Holland*, *Germany*, *Italy*, and *Spain*. In these structures sublimity of general composition is united with the beauties of variety and form, and with intricacy of parts, and skilful effects of light and shade — all that can, in architectural effect, charm the eye and elevate the soul.

37. The *rounded arch* of the *Norman* style — imitated from the Moorish and the Byzantine buildings — began to give place, about the middle of the twelfth century, to the *pointed arch* of what is called the *Gothic* architecture. The origin of this style is as obscure as its beauty is apparent. It was accompanied, in many instances, with a great profusion of ornament, such as may be seen in the beautiful cathedral of *Amiens*, and many similar productions of France. For three centuries the Gothic style prevailed, and the great cathedrals of *Milan* and *Cologne* belong to the fifteenth century. Of these, the latter has only been lately completed: that of Milan remains

Norman and Gothic architecture.

unfinished yet, a wondrous dream in white marble, bristling with pinnacles and statues, unrivalled in its kind among all the works of men.

38. The great awakening of mind at the close of the middle ages led to the wildness and exuberance of fancy displayed in the richly varied decoration of the later style; the grotesque carvings plentifully seen in it are illustrations of fables, legends, and romances, as well as the individual expressions of the artist's thoughts, and illustrations and embodiments of the lessons and aspirations of his creed.

Nature of
decoration.

39. The introduction of Christianity acted at first as a check upon the art of painting. The Greek and Roman arts had represented the pagan gods abhorred by the early Christians, and painting fell into discredit. By degrees the art came to be used to illustrate the new religion, though its development was again checked by the excesses of the *Iconoclasts* ("image-breakers") of the eighth and ninth centuries in the Byzantine Empire, who destroyed many works of art in their zeal against image-worship. The *Byzantine school* of painting is known by its gilded backgrounds, bright colors, and comparative indifference to truthfulness of representation, beauty of form, and grandeur of conception. This school of art was the parent of the great schools of *Italy* and of the *Rhenish* or *Old Cologne* school in *Germany*. Early in the thirteenth century painting was spread from Constantinople to other parts of Europe. After the capture of that city by the Venetians and the Latin Crusaders in 1204, many Byzantine painters passed into Italy and Germany.

Byzantine
school of
painting.

40. A new civilization had now arisen in Italy, and, under the influences now brought to bear, painting there reached during the next three centuries a perfection never attained before or since. In the fourteenth century the Italian artists set themselves free from the conventional trammels of the Byzantine style. The chief leaders in this were *Cimabue*, born at *Florence* in 1240, and *Giotto*, born in a *Florentine* village about 1276, a pupil of *Cimabue's*. *Cimabue* forms the link between the ancient and modern schools of painting. Poor in coloring and perspective, he had grandeur of style, accurate drawing, natural expression, noble grouping, and fine disposition of drapery. *Giotto* is the first really great painter of modern times. His influence spread throughout Italy and into other lands, his human figures having truth, nature, dignity, correctness, life, and freedom previously unattained.

Decay of the
Byzantine
school.

41. For nearly two centuries, the *Florentine school* of art was pre-eminent, reaching its height in the first half of the sixteenth century. The *Roman*, *Venetian*, *Bolognese*, *Milanese*, *Parmesan*, and *Neapolitan*

schools of painting come after the middle ages. The *Rhenish* or *Old Cologne* school of Germany flourished from the fourteenth to the fifteenth century. The *Flemish* painters begin with the brothers *Van Eyck* of *Bruges* early in the fifteenth century. The *Dutch*, *French*, and *Spanish* painters come after the middle ages, and the *English* later still.

CHAPTER X.

POLITICAL OUTLINE:

FROM THE TWELFTH CENTURY TO THE CLOSE OF THE MIDDLE AGES.

I. THE GERMAN EMPIRE.

1. The line of the *Hohenstaufen* or *Dukes of Suabia* ruled the German Empire from 1138 to 1254, and included some of the greatest sovereigns of German history. *Frederick I.* (surnamed *Barbarossa* or *Red-beard*) reigned from 1152 to 1190. His principal aim was to extend and confirm his sway in Italy, where he had much warfare with the powerful and rebellious cities of Lombardy, which had become almost independent commonwealths. In 1162 he destroyed the city of *Milan*; in 1176 he was defeated by the *Lombard League* at the *battle of Legnagno*, on the *Adige*, losing thereby nearly all that he had won; in 1183 *Barbarossa* made the *Treaty of Constance* (in *Suabia*) with the towns of Lombardy, by which they acquired the right of self-government, and acknowledged the emperor's supremacy and a limited right of taxation. In 1190 *Frederick Barbarossa* perished by drowning (page 355) in the *Third Crusade*. He was proud, brave, and liberal; serene alike in good and evil fortune; of noble mien; a constant friend of literature.

2. *Frederick II.* ruled the empire from 1215 till 1250. His high ambition aimed at the subjugation of Lombardy, the mastership of all Italy, and the subjection of the Popes.

This led him into constant struggles in Germany and in Italy. In 1237 Frederick II. broke the power of the Lombard League by a victory at *Corte Nuova* in Lombardy, and his army besieged Rome in 1241. Rebellion in Germany, combined with fierce opposition in Italy and the desertion of old adherents, at last wore down his spirit, and he died in the south of Italy in 1250. In person and character, he was a specimen of the domineering ambition and brute courage of middle-age sovereigns. As a man, he was an enemy to morality, to religious faith, and to the Church; for which Dante, in his *Inferno*, assigned to him a fiery grave. Yet he has been held up as the ablest and most accomplished of the long line of German Cæsars, who had in vain exhausted all the resources of military and political skill in behalf of the civil power against the Church. He was an ardent supporter of literature, the arts, commerce, and agriculture, and, in these respects, benefited his realm.

3. In 1254 the *Suabian line* of emperors ended with Frederick's son *Conrad*; a period of confusion followed, arising from disputed succession, until 1273, and the power of the empire (called either *German* or *Roman*) as the chief state of Europe comes to an end with the loss of dominion in Italy and the rise of France.

4. *Hapsburg* is a small place in the present Swiss canton of *Aargau* (then in *Suabia*), and in 1273 *Rudolph*, Count of *Hapsburg*, being elected Emperor of Germany, was the founder of the present reigning house of Austria. Neither he nor any of his successors for a long time is of much consequence in history. The power of the empire in Italy was gone, and became ever less in Germany, as the princes asserted their rights to independence or increased dignity. Many of the so-called emperors were never crowned at Rome at all. When the Dukes of Austria had become powerful, the electors always chose the emperor from that house. The long reign of *Frederick III.*

Frederick II.,
emperor.

Conrad, em-
peror.

The Haps-
burg emper-
ors: Rudolph.

(1440-1493) quite takes us out of the middle ages. The importance of the empire henceforth is derived from the power held by its emperor in states both inside and outside its olden limits, as Duke of Austria, King of Hungary, and otherwise.

II. FRANCE.

1. The real founder of the French monarchy as a power in Europe was *Philip Augustus*, who reigned from 1180 to 1223. He consolidated the realm along with a great increase of its territory, taking *Normandy* from John of England, bringing under the sway of the French crown the great feudal provinces of *Anjou*, *Maine*, *Artois*, and *Vermandois*, and greatly weakening the Counts of Toulouse in the south. He thus made France into a kingdom above half the present size of the country, instead of the petty state to which he had succeeded. Philip Augustus was in the Crusades with Richard I. (page 355). Philip's great success was his victory at *Bouvines* in Flanders (south of Tournai) in 1214. He there crushed a powerful combination of foes—English, Flemings, and Germans. *John of England*, *Otho of Germany*, and many of the proud and turbulent feudal lords of France and Flanders were defeated. Philip never ceased in his efforts to increase the royal power against the barons. He fortified and much improved his capital, Paris. France began now to be a great nation, inspired with the longing for military glory, which has so often proved her bane.

2. We have already seen *St. Louis* of France in connection with the Crusades (page 357). His character is remarkable for the virtues least conspicuous in his time and rank—gentleness, meekness, compassion, humility, equity, and public spirit. He was at once handsome in face, accomplished in literature and art, diligent in business, brave in battle, forbearing and even self-sacrificing after victory, munificent in bounty at his own expense

Louis IX.
(St. Louis),
king.

and not at his people's charge, strictly just towards the great feudal lords whose pride and power it was his policy to lower, saintly in life and devoted to the church's real interests, and yet firm in resistance to what he deemed unwarrantable claims. This wonderful union of qualities greatly increased the power of the crown through the moral influence which they exerted. Louis IX. ruled from 1226 to 1270. During the early part of his reign the French dominions were extended to the Mediterranean by the cession of the territory of Toulouse. Amongst his other services to France, St. Louis had a code of laws compiled which put an end to the feudal nuisances of private war between barons, and trial by the wager of battle.

3. *Philip le Bel (the Fair)* (reigned 1285-1314) was a strong contrast to St. Louis, in his high-handed dealing with his subjects and his foes; but his policy, too, Philip IV., or Philip the Fair, king. increased greatly the power of France. Under him the rights of the people in the towns were first recognized in the political creation of the *Tiers État*—the *Third Estate*, or political class, the previous two being the nobles and the priests; and in 1302 the first French parliament or *States-General*, consisting of nobility, clergy, and burghers (or freemen of the towns), assembled in Paris. We have already mentioned (page 386) how widely different the fate of this French parliament proved to be from that in England, whose powers steadily grew. *Philip le Bel* waged a fierce contest with *Pope Boniface VIII.*, respecting the Papal claims, and, after hastening his death by violently seizing him in his palace at Rome, brought the Papacy for a time in subjection to France.

4. It was now (1304) that the residence of the *Popes* at *Avignon*, in Provence, instead of at Rome, began, Papal residence at Avignon. and for seventy years continued, with sometimes a rival Pope, — a state of things which lowered the position of the Papacy before the world. During this reign of Philip

the Fair feudalism further declined, and the power of the crown in France grew.

5. The *House of Valois* began to reign in 1328, and the dynasty ruled till 1589. Soon after the accession of *Philip of Valois*, in 1328, the claim to the French crown made by Edward III. of England led to the outbreak of the fitful struggle known as the "*Hundred Years' War*," lasting at intervals to the end of the middle ages, and closing with the expulsion of the English from France in 1453. The results to France were great temporary misery, the acquirement of absolute power for her kings, and the consolidation of the country into one great and powerful nation. Province after province was added to the dominions of the French crown, until *Louis XI.* (who reigned 1461-1483), by the death in battle of *Charles the Bold* of Burgundy, acquired *Artois* and much of *Burgundy*, and (with the exception of *Brittany*, which soon followed) afterwards ended the feudal times of France by taking possession of the last feudal fiefs.

6. It was in the early part of these French and English wars that the mercenary bands of troops made their appearance on each side, known as the *Free Lances*, *Free Companions*, *Free Companies*, or *Free Lances*, war having thus become a trade or a profession, instead of being waged solely by vassals on the feudal tenure of military service.

III. BURGUNDY AND SWITZERLAND.

1. Early in the fourteenth century a gallant little state, a free and flourishing republic still, makes its first appearance on the stage of history with honor. The mountaineers of Switzerland then fought for and won the beginnings of liberty for their country. The centre of the land was under the control of the *Dukes of Austria*, of the *House of Hapsburg*, when the three forest cantons of *Uri*, *Schwyz*, and *Unterwalden* made (in 1291) a league for the defence of their rights. In 1315 their forces gained the

Rise of
Switzerland.

great victory of *Morgarten* (south of Lake of Zurich) over invading Austrian troops, and in 1318 their independence of the Hapsburgs was acknowledged.

2. Other cantons and cities joined them. The confederation consisted then of eight members till 1481, the country of the league acquiring in time the name of *Switzerland*, from the one canton *Schwyz*, which had taken a leading part in gaining freedom for the rest. Further attacks were victoriously dealt with, as when the Swiss (in 1386) utterly defeated *Leopold III. of Austria at Sempach* (in Lucerne), and routed the Austrians again at *Näfels* (north of Glarus) in 1388. The country still nominally formed part of the German Empire, but was virtually independent.

3. At the end of the fourteenth century, *Burgundy*, after many changes, had become a powerful duchy under a French prince of the Valois line, with great advantages of position as a border state between Germany and France. The Dukes of Burgundy were also rulers of the great commercial cities of Flanders (page 377), and ranked among the wealthiest and most influential princes of Europe.

4. An invasion of Burgundy by the Swiss, as allies of Louis XI. of France, brought them into collision with the famous, restless warrior, *Charles the Bold*, whose ambitious schemes aimed at annexation of territory all round his duchy. The result was as disastrous to Burgundy as it was fortunate and glorious for Switzerland. In 1476 the Burgundians were beaten in two great fights at *Granson* (on the southwest shore of the Lake of Neufchatel), and at *Morat* (or Murten), in the north of Fribourg. In 1477 the struggle ended with the defeat and death of Charles the Bold at *Nancy*, where the Swiss troops fought on the side of the Duke of Lorraine. Henceforth the soldiers of the Swiss confederation possessed for centuries the name for skill, discipline, and valor, which made them sought after

by European powers as mercenary troops. Switzerland became formally separated from the empire in 1499. The Duchy of Burgundy was now joined to the Kingdom of France, and the history of Burgundy, as a power in European affairs, comes to an end with the close of the middle ages.

5. The victories of the Swiss infantry over the chivalry of Burgundy at the close of the fifteenth century added conclusive proof to previous signs that a revolution had been taking place in the art of war. The spell of centuries was at last dissolved; the most experienced generals were astounded to find the mountaineers of Switzerland receiving the shock of heavy cavalry on a forest of pikes, which proved to be impenetrable; and from this time the mainstay of nations in war became their foot, and not their horse.

IV. ITALY.

1. We have already seen the rise to greatness of the cities of northern Italy in connection with the commerce of the middle ages (page 378), and noticed the successful struggle maintained by the *Lombard League* with the *Emperor Frederick I. (Barbarossa)*, ending with the *Treaty of Constance* in 1183, which left those cities virtually independent. The Italian cities took a great part in the long contest between the Popes and the Emperors, and it is in connection with this subject that we meet with the names of *Guelfs* (or *Guelfs*) and *Ghibellines*.

2. These names, like the fight between feudalism and freedom, of which they are the symbols, were of German origin. In a contest of the Saxons and others against Conrad III. of Germany, the rebels had a leader named *Welf* (in Italian *Guelf*), and used his name as a war-cry. Conrad's supporters took the cry of *Waiblingen* (changed in Italian into *Ghibelin* or *Ghibelline*), the name of a village where their leader, Duke Frederick of Suabia, was brought up. *Guelfs* thus came to mean *opponents of the Em-*

The Italian cities.

Guelfs and Ghibellines.

peror, and *Ghibellines*, supporters of the Emperor. When Frederick Barbarossa tried to force back the leagued Italian free cities under feudal government, the *popular party* in Italy became that of the *Guelfs*, and the *Italian feudal party* were the *Ghibellines*. The Popes sided with the Italian free cities against the Emperors, and so the *Guelfs* mean also the *supporters of the Popes*, and *Ghibellines* the *partisans of the Emperors*, in the long struggle for supremacy in Italy between the Church and the Empire, which ended in the success of the ecclesiastical power and its allies the Guelfs.

3. Between the two parties, the Italian cities themselves became afterwards, to their great injury, long divided in rancorous feuds; the *Ghibellines* con- Feuds in cities of Italy. tending for the acceptance of imperial rule in the interests of unity and order, the *Guelfs* insisting on the right of self-government, and jealously watching municipal privileges.

4. After the downfall of the Western Empire of Rome when it became overrun by the Northern barbarians, Italy had either preserved in a remarkable degree, Condition of Italian republics. or had recovered with great rapidity, the blessings of civilization and freedom. In some quarters these seem never to have wholly disappeared, and, when ignorance and feudalism were rampant in other parts of western Europe, the towns of northern Italy were marked by a democratic spirit, even when the form of government was monarchical or aristocratic, and in the times of the Crusades the rising commonwealths of the Adriatic and Tyrrhene seas—*Venice*, *Genoa*, *Florence*, and *Pisa*—acquired, as we have seen (page 378), a large increase of wealth, dominion, and knowledge. Of all these flourishing states, the chief were *Venice* and *Florence*.

5. *Venice* was not only the leading maritime power of the world in the last part of the middle ages, but acquired in the fifteenth century a large dominion on land in the northeast

of Italy. The form of government was that of an *oligarchy*, in which a few hundred patricians chose a senate from their own number, and from the senators a *Doge* (Venetian dialect for *Duke*) and *Council of Ten* were selected, and then the Ten chose from their own number a *Council of Three*. This *Council of Ten* has become proverbial for a body of secret and irresponsible tyrants. Neither the



THE GRAND CANAL AND DOGE'S PALACE, VENICE.

senate nor the doge knew who formed the Council of Three, and a complete system of espionage existed over the actions, words, and very looks of the citizens.

6. The famous "*Lions' Mouths*" of Venice were two small slits in a wall at the palace, into which were thrust at night the anonymous denunciations written by those who wished to be rid of an enemy through the action of the Council of Three. The members of this fearful tribunal met at night, masked and robed in scarlet cloaks, to judge those accused of political crimes, and there was no appeal from their sentence. The executioner led the condemned across the "*Bridge of Sighs*" to his dungeon,

The Lions' Mouths and Bridge of Sighs.

where he disappeared from human eyes forever. Under the sway of the Council of Ten the doge himself had little power, and the body of the people had none at all. Nevertheless, the oligarchy succeeded in choosing skilful commanders and statesmen to head the fleets and transact the business of the republic, and Venice retained her power unimpaired till after the close of the middle ages.

7. *Florence*—the great example in the middle ages of a *democratic republic*, as *Venice* was of an *aristocratic* or *oligarchic commonwealth*—was the *Athens* of the mediæval world. In the fifteenth century a mercantile family named the *Medicis* rose to chief power in the state, and *Cosmo de Medici* (med'-ē-chee), a princely merchant and popular citizen, came to the head of affairs in 1434.

Florence. Its
Government.

8. *Cosmo* is known as the "*Father of his country*," and he transmitted his power to his descendants for some generations. He is renowned as the liberal and judicious patron of men of learning, philosophers, artists, and lovers of science. He employed agents in all quarters for the collection of manuscripts in Greek, Latin, and the Oriental tongues, and these treasures of literature formed the basis of the famous *Laurentian* or *Medicean Library*. Large sums of money were expended by him in adorning Florence with splendid buildings for civil and religious uses.

Cosmo de
Medici.

9. Under the rule of the *Medicis*, the great Tuscan city became a centre of political, intellectual, and commercial life, such as the history of the world has seldom seen. The revenue of the Florentine republic exceeded that which was yielded annually to Elizabeth by her kingdoms of England and Ireland. The manufacture of wool employed thirty thousand workmen, and the annual sale of cloth amounted, at present values, to twelve and a half million dollars. Eighty banks managed the financial business both of Florence and of merchants in every trading mart of Europe. Edward III. of England borrowed

Prosperity
and learning
of Florence.

large sums of Florentine firms. The schools were flourishing. A rivalry existed amongst the great and wealthy in showing admiration for learning and genius, in collecting books and antiquities, and in encouraging art to produce triumphs of architecture, painting, and sculpture.¹ We go for a moment beyond the assigned limits of the middle ages, in order to complete this interesting subject. Under *Lorenzo*



LORENZO DE MEDICI.

de Medici, the grandson of Cosmo, knowledge and prosperity at Florence reached their greatest height. Lorenzo ruled from 1469 to 1492, and was a munificent patron of arts and science. Skilled in Greek and Latin literature, and in the Platonic philosophy, he cultivated also with much success his own beautiful Tuscan, and wrote poetry with unusual grace of style. To show

what Florence was in intellectual greatness during her whole career, there can be nothing more eloquent and convincing than a list of her greatest citizens. In *literature*, the Tuscan city boasts of *Petrarch*, *Dante*, and *Boccaccio* (boc-catch'-ē-o); in *science*, of *Galileo* (ga-lee-lā'-o); in *maritime affairs*, of *Amerigo Vespucci* (ves-putch'-ē), who was a friend of Columbus, an explorer, though not the discoverer of America, and the preparer of charts and routes for voyagers to the New World which soon (with injustice to Columbus, not the fault of Vespucci) received and immortalized his name.

10. In *art*, Florence has won the highest renown through *Michael Angelo*, painter, architect, and sculptor; *Leonardo da Vinci* (veen'-chee), an universal genius, at once painter, sculptor, architect, civil and military engineer, scientific inventor, accomplished gentleman, mathe-

¹ For the other side of the picture, and the causes of the political decline of these great Italian republics, the reader is referred to Macaulay's masterly essay, entitled "Machiavelli," from which much is taken in the above account.

matician, and natural philosopher; *Andrea del Sarto*, the graceful painter; and *Benvenuto Cellini* (chel-lē'-nē), sculptor, engraver, and unrivalled worker in metals, whose exquisite productions fetch immense prices at the present day. After the time of Lorenzo de Medici, the political power of the great Italian republic declined; in 1532 the ancient forms of



the free state were abolished, and, after being subject to a succession of tyrants, Florence became merged in the Grand-dukedom of Tuscany.

V. SPAIN.

I. We have already noticed the contest between the Christians and Mahometans in Spain, and the rise, between the ninth and eleventh centuries, of the Christian kingdoms of *Navarre*, *Aragon*, *Castile*, *Leon*, and *Asturias*. In the eleventh century *Castile* became the chief Spanish state. In the twelfth century the Christian

The Spanish
kingdoms.
Castile and
Aragon.

power gained much on the Mahometan, and after the defeat of the Moors at *Tolosa* in 1212, there remained to the infidels only the kingdoms of *Cor'dova* and *Grana'da*. The two kingdoms of *Aragon* and *Castile* were now the chief Christian states of Spain, and in the end they absorbed all the others, Valencia being annexed by *Aragon* in 1239. *Aragon* was the first Christian state in which *the people* received due recognition in a representative assembly.

2. The *Cortes*, made up of members representing the nobility, the clergy, and *the towns*, exercised for a time an effective control over the sovereign.

The Cortes. In 1412 a Castilian prince was elected king of *Aragon* by the *Cortes*, and his descendants ruled there for some time. Meanwhile, during the eleventh, twelfth, thirteenth, and fourteenth centuries, *Castile* had waged successful war with the Moors, aided in the eleventh century by the bravery of the *Cid* (page 361). In *Castile* also (in the thirteenth century) a free parliament or *Cortes*, representing *all classes*, was established.

3. At last, in 1471, the marriage of *Isabella, Queen of Castile*, with *Ferdinand, Infante* (or heir to the crown) of *Aragon*, led to the formation of the one compact Spanish kingdom. The able minister, *Cardinal Ximenes*, worked zealously along with Ferdinand and Isabella in bringing all the states into a political and ecclesiastical unity, while they strengthened the royal authority at the expense of the clergy, the feudal aristocracy, and the towns. Order was established throughout the land by the use of a severe police and a strict administration of justice, and the establishment of the Inquisition in Spain in 1481 greatly aided the extension of the power of the crown, as well as the protection of the country against its enemies.

4. But the Mahometans still had a foothold in the land in their sole remaining realm of *Granada*, and the *Catholic kings*, as Ferdinand and Isabella were styled, could not endure this menace and reproach. A ten

Kingdom of Spain. Ferdinand and Isabella.

End of Mahometan rule.

years' war (1481-1491) ended in the capture of the beautiful city of *Granada*, the last stronghold of the Moslem in Western Europe. The Mahometan rule in Spain had fallen after an existence of about seven and a half centuries; and Spain (except the kingdom of Navarre) was thus consolidated into one powerful realm, fit to take a leading part in European politics. We transcend briefly the limits of middle-age history, in order to complete an important subject, and to notice the step to which the instinct of self-preservation, with religious zeal, now impelled the rulers of Spain.

5. We have already noticed (page 392) the civilization and culture attained, with important results to other parts of Europe, by the Jewish and Mahometan people of Spain. The processes of the Inquisition, also directed against the Jews for their alleged intriguing with the enemies of the nation and the Christian religion, had not succeeded in "converting" that ancient and stiff-necked race to Christianity. Accordingly, in 1492, a royal edict was issued for the expulsion from Spain of all Jews who did not submit to be baptized. Nearly the whole race, rather than sacrifice their religion to their civil welfare, thereupon left the country. The Moors were included in the sentence of banishment, and with the Jews and Moors departed much of the industry and commercial enterprise, and of certain branches of learning, of Spain.

Expulsion of
Jews and
Moors.

VI. ENGLAND, A.D. 1066-1485.

1. The very composite race, the Normans, by whom the English were so readily conquered, were descended from *Rollo* (or *Rolf*) and his Norsemen, who, a hundred and fifty years before, invaded northern France,—heathens and ravagers,—and were themselves captivated and civilized by the advanced elements there,—Gauls, Romans, and Teutons. From their amalgamation and transformation resulted the high Norman

The Normans: how composed and improved.

qualities. Even their former language was buried with their savagery, and the French was now their native tongue.

2. Though all England had yielded to the dominion of William the Conqueror (1066), yet the following year, while he revisited his dukedom of Normandy, taking with him Edgar the Atheling and other English personages and treasures, insurrections in the north made his return the occasion of exemplary confiscations and the declaration that the English were to be thoroughly subject to him and his Normans. Not more than ten thousand Normans settled in England. The confiscated lands were divided among the Norman nobles, who held them from him in feudal tenure. For more than a generation the two peoples occupied the country without intermingling,—the English stripped of their worldly possessions and only a little better than outlaws in their native land. At the sound of the *Curfew bell* each night at eight o'clock, the law of the Conqueror required every Englishman to be indoors, with lights and fires extinguished: and this was the law for *more than thirty years*, until the reign of Henry I. The English language was forbidden in the schools, and the Norman required. The Norman, too, with law-Latin was made the language of the laws and the courts, and so continued *for four hundred years*, to the reign of Richard III. Not from the English came all the after troubles of the Conqueror's reign, but from the Norman barons, who desired to throw off the stern rule of their new-found king.

3. During his reign of twenty-one years (1066–1087), in bringing England from her condition of inferiority into rank with the nations of Europe, “tremendous innovations” were wrought. The feudal system of the Continent was fully established in 1086 at the Great Council and Military Array of the Realm on Salisbury Plain. By the act of the Gemot, the king became the supreme landlord, and every land-owner presumptively held his land

Thoroughness of the English subjection.

The Conqueror's great innovations.

directly or indirectly of him. Thereby he was enabled to summon a large army at short notice and at small expense, and his throne was made defensively the strongest in Europe. In former English times the obligation of military duty lay rather on the landlord than on the tenant. William applied the feudal system also to the estates of the Church, in making them held as fiefs of the king by the tenure of military service, whence resulted, in subsequent reigns, the abuses of kings, claiming for their personal use the revenues of vacant bishoprics and abbeys, intended for religious or charitable purposes.

4. A striking proof of masterly scope and practical utility at that era was the compiling of the *Domesday*¹ The Domesday Book. *Book*, which contains the registration and survey of the lands of the entire kingdom, with the names of the tenants-in-chief, under-tenants, freeholders, villeins, and serfs, the nature and obligations of the tenures, their value in the time of King Edward, at the Conquest, and at the date of the survey (1086), according to which a goodly number of the estates were still held by the English.

5. Those descendants of Norsemen were henceforward *builders* instead of *destroyers*, as they were formerly. They filled the land with edifices of religion and learning on a scale of architectural grandeur and beauty previously unknown there. They put everything on a high grad. The Norman builders of England's greatness.

6. The great Lanfranc, Abbot of Bec in Normandy, was made Archbishop of Canterbury, and the most learned and pious ecclesiastics were brought over to elevate the English. William, as well as Lanfranc, shocked that causes belonging to the cure of souls should be brought to the judgment of worldly men, established ecclesiastical courts in each diocese in which the cases were tried according to the canon law of the Church; and this Lanfranc, ecclesiastical courts, etc.

¹ Named from *Domus Dei* Chapel, in Winchester Cathedral, in which it was deposited.

principle of order was a salutary offset to the power and interference of the barons. He built Battle Abbey and the Tower of London, instituted the Cinque Ports, added the Channel Islands to the Crown, and the Jews settled in the country under his protection.

7. In the progress of time, these Normans became Englishmen, it is true, for they were the lords of the English soil and ruled its conquered people, though their language and laws continued to be Norman French and law-Latin for centuries.

Normans
become
Englishmen.

8. William lost his life in the war which he made on Philip, King of France, in 1087, about the territory of the Vexin between Rouen and Paris, which had long been in dispute between Normandy and France.

Death of
William.
The Vexin.

9. By the will of the Conqueror his second son William Rufus succeeded to the English throne instead of his oldest, Robert the Duke of Normandy. The Normans sought, in rebellion, to prevent the division of England and Normandy, while the English enabled the king to prevail, with the object of restoring their separate nationality rather than continuing it as a Norman province.

Succession
of William
Rufus, in-
stead of
Robert.

10. From the death of Lanfranc, the see of Canterbury was vacant four years. William II. exhibited his true character, gave way to all his passions, and openly scoffed at religion and virtue. While he invaded Normandy, Malcolm, King of Scotland, with Edgar Atheling, invaded England, resulting in English successes. Civilization and Christianity seemed in danger of perishing out of the land by reason of the king's profligacy and that of his minions, when, during an attack of illness, William obtained the appointment of Anselm (Abbot of Bec) as Archbishop of Canterbury, one of the great scholars and theologians, "whom no power

Death of
Lanfranc.
William II.'s
character.

Appointment
of Archbishop
Anselm.

on earth could make acquiesce in any course that was wrong."

11. In 1095, Duke Robert mortgaged Normandy to William to procure money to join the first crusade ; and this acquisition of Normandy was the beginning of a long period of wars between England, as owner of Normandy, and France.

Possession of Normandy.

12. Anselm fearlessly rebuked the king for his vices, and was forced into exile. "In this opposition to the *irresponsible despotism* of the Norman kings, the people first learned their right and duty to resist an encroaching royal power." William II. was accidentally killed (1100) in the New Forest. In his reign, Cumberland and South Wales had been acquired. The last attempt on England by the Northmen was made in 1097 by Marcus, King of Norway ; the Tower of London, begun by his father, was completed, and Westminster Hall was built.

Reproof to the king. His death.

13. Robert, Duke of Normandy, was again excluded, and his brother Henry, born in England, was made king. He married Matilda (otherwise Edith) of Scotland, who was great-granddaughter of Edmund Ironsides, and he recalled Archbishop Anselm. To secure the crown, Henry I. granted a Charter of Liberties, which, it must be remembered, is the groundwork of the Great Charter of the reign of King John. He made war on his brother, Robert of Normandy, whom he defeated and captured in 1106 and kept confined in Cardiff Castle till his death in 1124, and Normandy was annexed by absolute title to the English Crown.

Accession of Henry I., 1100. Charter of liberties.

14. Archbishop Anselm, having on principle refused to submit to reinvestiture, at the demand of the King, was again forced into exile ; but in 1107 he returned, it being settled that the ring and the crozier, as denoting spiritual jurisdiction, were in future to be conferred by the Pope ; fealty and homage, being civil duties,

Question of investiture settled.

were still to be rendered to the King for the temporalities of the See. Had the King gained the exclusive right of investiture, the independence of the Church would have been endangered. She would have been feudalized and made subservient, and thus lost the secret of her moral influence. In the resistance of Anselm to Rufus and Henry, we see the first constitutional opposition to the irresponsible power of the King. The King was taught that there was a limit to his power, an authority above him with which he must reckon, and the people learned their right and duty of resisting arbitrary rule. Anselm died in 1109.

15. During the twenty-five years remaining of this reign, England had the advantage of general peace at home, only excepting the repression required by the rebellious Welsh.

16. His daughter Matilda, Empress Dowager of Henry V., was in 1128 married to Geoffrey, Count of Anjou, and their domestic quarrels vexed his few remaining years. He died 1135.

17. The principal grievance of his reign was the Forest law. The function of the king's court in matters of revenue was assigned to the Court of Exchequer. The manufacture of woollen cloth was introduced into England by some Flemings, who settled at *Worsted*, in Norfolk, whence the name of the article *worsted*.

18. In 1127 and again in 1131, Henry I. induced his subjects to swear fealty to his daughter the Empress Matilda (now also Countess of Anjou) as his successor. But the Norman barons, out of hereditary jealousy toward the Angevins and also because of her own unpopularity and particularly that of her husband Geoffrey, abandoned her cause, and enabled Stephen of Blois, the son of Adela, daughter of the Conqueror, to secure the throne.

Matilda of Anjou.

Events of Henry I.'s reign.

Failure of Matilda to succeed.

19. As a matter of course, Stephen confirmed the charter of Henry I., and guaranteed the liberties of the Church and State. His reign of nineteen years (1135-1154) was a series of great mistakes and produced unprecedented general misery. The great crisis came when he wantonly deprived the Bishops of Salisbury, Lincoln, and Ely of their diocesan property, and civil war raged during 1139-1148 between him and the Empress Matilda aided by her half-brother Robert, Earl of Gloucester. Mercenary troops from Flanders were employed by both sides. King Stephen was taken prisoner at the battle of Lincoln, and Matilda was proclaimed queen. Her haughtiness provoked rebellion, and she had to flee. Gloucester, having been taken prisoner at Winchester, was exchanged for Stephen, and Stephen again occupied the throne.

Stephen of
Blois, king.
His troublous
reign.

20. The death of Geoffrey in 1151 left his son Henry Fitz Empress Count of Anjou, who, by right of Eleanor, his wife, was also Lord of Aquitaine and Poitou; and in 1153 Henry landed in England in support of his mother's claim to the throne. A truce was made at Wallingford, followed by the important *Treaty of Winchester*, under which Henry's right to the succession was acknowledged. The death of Stephen in 1154 ended the *Norman dynasty*, which during its eighty-eight years effected a stupendous reconstruction and elevation by which petty kingdoms were united, the peoples solidified, England made a nation and in time a ruling power and a spirit made dominant in England that has since largely prevailed for good and ill throughout the world.

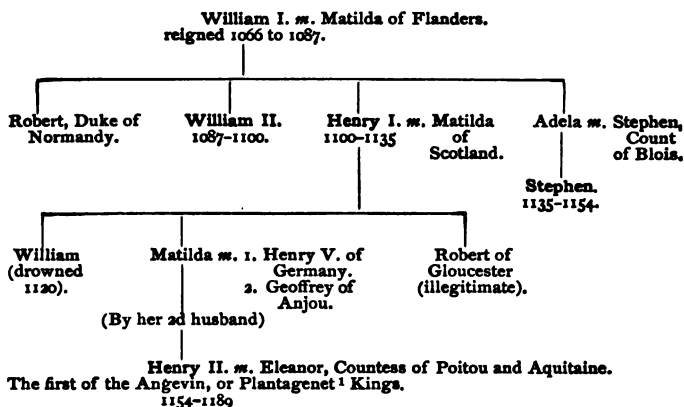
The Treaty of
Winchester.

The Norman kings of England were :—

William I.,	who reigned from	1066	to	1087	=	21	years
William II.,	"	"	"	1087	"	1100	= 13 years
Henry I.,	"	"	"	1100	"	1135	= 35 years
Stephen,	"	"	"	1135	"	1154	= 19 years

88 years

The genealogical descent is seen as follows :—



21. Henry II. was not a *Norman*, but, by descent and in character and feeling, an *Angevin*. When he became king of England in 1154, at the age of twenty-one, he ruled also one-third of France; for, from his mother he inherited *Normandy* and *Maine* as well as *England*, from his father *Anjou* and *Touraine*, and from his wife he was master of *Poitou*, *Aquitaine*, etc.; so that when a few years later he acquired *Brittany* and *Nantes*, he possessed the whole western coast of France.

22. His government was a centralized despotism. He aimed to destroy the adjustment of the spiritual and secular jurisdictions made by William I., in order to make himself master of Church and State.

On the death of Theobald, Archbishop of Canterbury (1162), he sought to accomplish his design by uniting that office with the secular office of chancellor in the person of Thomas Becket, the chancellor of the realm. Immediately after the latter's consecration, however, Becket, because of the incon-

¹ PLANTAGENET. — From *planta-genista*, a sprig of broom. An Earl of Anjou went on pilgrimage to Palestine, wearing a palmer's dress, and a sprig of *genista* in his helmet as a token of humility. The name Plantagenet was first used in the fifteenth century, when it was assumed by Richard, Duke of York.

sistent nature of the offices, resigned the chancellorship, to the chagrin of the king.

23. As archbishop he required restitution of the Church lands, and in his successful opposition to the king's imposition of the *Danegeld* afforded the first instance of asserting the right of the National Council to refuse as well as to bestow money, and forestalled the part of Hampden. By the Constitutions of Clarendon, Henry sought to establish his exclusive jurisdiction over the persons and affairs of the clergy, but Becket quickly withdrew an inconsiderate consent upon realizing that it exceeded the duties of his office. The King's rage was vented by charges against him of contumacy and high treason, compelling him to escape to France. After eight years of persistency in the quarrel, in the course of which (1167-68) he made war upon France for sheltering Becket, he became reconciled and permitted the latter's return (1170).

Becket as
archbishop.

24. The Archbishop of York having usurped the functions of the Archbishop of Canterbury to perform the ceremonies of coronation of Prince Henry, which the King had procured in violation of prescriptive right and as an indignity to Becket, he and the assistant prelates were excommunicated by Becket as Archbishop of Canterbury. At this the King used such violent expressions of rage and impatience that four barons present carried into effect the literal meaning of those expressions, and took away the life of Becket in the very sanctuary of his cathedral.

Henry's rage
leads to
Becket's
murder.

25. Henry declared to the Pope his own innocence, and after Becket was canonized as St. Thomas of Canterbury, Henry made a pilgrimage to, and did penance at, his tomb (1174). As Sir James Stephen observes, "Becket helped to maintain moral against physical force, to control the despotic tendencies of the Crown, and to prepare the way for modern English freedom."

St. Thomas of
Canterbury.

26. In 1167 Henry had permitted his subjects to aid Dermont McMurrough, the expelled king of Leinster. **Nominal Lord of Ireland.** Strongbow, Earl of Pembroke, took Wexford, Waterford, and Dublin in 1169, and in 1171-72 Henry visited those places and returned with the title *Lord of Ireland*, a merely nominal sovereignty of the comparatively small part of that country which was called the English pale, consisting of the counties of Dublin, Louth, Kildare, and East and West Meath.

27. The nineteen years of Henry II.'s reign after the murder of Becket were a period of gloom and warfare, embittered to him by the rebellion of his sons Henry,¹ Richard, and Geoffrey in 1173, aided by Louis VII. of France and William the Lion of Scotland, and by the barons both in Normandy and in England; and again, after the deaths of Henry and Geoffrey, by the rebellion in the Poitevin provinces, in 1188, of his sons Richard and John (his favorite), by whom he was compelled to sue for peace, which caused his death, broken-hearted, in 1189. Henry spent the chief part of the last thirteen years of his life in Normandy, employing mercenary troops, to support which his subjects were heavily taxed, principally by *scutage*² and tallage. By the treaty of *Falaise* (1174), the Scottish king agreed to hold his crown as a fief of England.

28. During the reign of Henry II., the Assize³ of Clarendon (1166) **Assizes of Clarendon, etc.** instituted the grand jury and a species of petit jury for trial or ordeal in criminal causes. The Assize of Northampton (1176) divided England into six circuits for fiscal and judicial purposes, and three itinerant justices, now judges of Assize, were appointed permanently in those districts, which rendered it no longer necessary to follow the King's Court to Normandy or wherever he might be. The Assize of Arms (1181) restored the ancient Anglo-Saxon mili-

¹ For whose coronation Henry II. contrived insult to Becket.

² Scutage was a money payment of £3 upon every knight's fee in England and of 40 Angevin shillings of those in Normandy to the king, instead of personal service.

³ "*Assize*" in such connections means the *edict* issued by the king with the nominal consent of the Council (Saxon, Gemot) at the Assize (= session) of the latter.

tary system, which provided that each knight and freeholder should furnish his own equipments, and this served to counterbalance the power of the feudatories. The Saladin Tithe¹ (1188) was the first tax upon the income of real and personal property, and was imposed also upon the church and clergy.

29. From the accession of Henry II. in 1154, the throne was filled by the Angevin or Plantagenet line of kings for two hundred and forty-five years to 1399, when Richard II. was deposed. Three successive kings of the House of Lancaster reigned to 1461, sixty-two years, when the Lancastrians were ousted by the House of York, the duration of whose rule covered just less than twenty-five years, to 1485,—the end of the Mediæval period of this History.

THE ANGEVIN, OR PLANTAGENET, KINGS.

Henry II. reigned from 1154-1189	= 35 years
Richard I. reigned from 1189-1199	= 10 "
The eldest surviving son of Henry II.	
John reigned from 1199-1216	= 17 "
The next surviving son of Henry II.	
Henry III. reigned from 1216-1272	= 56 "
Ascended the throne at nine years of age—the elder son of King John.	
Edward I. reigned from 1272-1307	= 35 "
Elder son of Henry III.	
Edward II. reigned from 1307-1327	= 20 "
Eldest son of Edward I.	
Edward III. reigned from 1327-1377	= 50 "
Ascended the throne at fourteen years of age; son of Edward II.	
Richard II. reigned from 1377-1399	= 22 "
Grandson of Edward III.; ascended the throne at eleven years of age, in the right of his father, Edward the Black Prince, who died 1376.	
	— 245 "

THE LANCASTRIAN KINGS.

Henry IV. reigned from 1399-1413	= 14 years
Grandson of Edward III., being the son of John of Gaunt, Duke of Lancaster, who was the fourth son of Edward III.	
Henry V. reigned from 1413-1422	= 9 "
Son of Henry IV.	
Henry VI. reigned from 1422-1461	= 39 "
Son of Henry V.; succeeding to the throne at the age of nine months.	
	— 62 "

¹ See page 356.

THE YORKIST KINGS.

Edward IV. reigned from 1461-1483 = 22 years

Son of Richard, Duke of York (killed at the battle of Wakefield, 1460); descended from Lionel, Duke of Clarence, who was the third son of Edward III.

Edward V. reigned in 1483 = 2 mos.

Son of Edward IV., ascended the throne at the age of twelve years.

Richard III. reigned from 1483-1485 = 2 "

The surviving brother of Edward IV.

24 yrs. 2 mos.

Followed by the Reign of the Tudor Kings.

THE ANGEVIN, OR PLANTAGENET, KINGS, 1154 to 1399.

1. The leading events and features of the rule to which the now combined Normans and English were subjected by the Plantagenets, aliens transplanted in England, and by their even more sanguinary successors of the English Houses of Lancaster and York, will be presented in condensed chronological order rather than in the generalized mode of the rest of this work, as more appropriate to the closer relation of English to American history.

2. It will be noted that so-called parliaments were only the great councils of the king, in which the people, in the constituent sense as understood in the United States, had no part, and in which only the barons, archbishops, bishops, and lesser clergy had a voice. The kings and barons never did anything of themselves for the people at large. Whatever was acquired for the people by the Great Charters and in legislation and in the abolition of serfdom or villeinage was obtained by the voice and influence of the clergy for the members of their flock, especially taking advantage of crises of opposition between the kings and baronage to secure the rights and welfare of oppressed mankind. The largest power of the Great Council or Parliament was that derived from the Saxon Witanagemote, of determining as to the royal succession. At other

Chronological narrative.

Explanation regarding parliaments.

times, parliaments were summoned only as a last resort of the kings to wheedle money from the kingdom for the payment of their debts or the expenses of their ambitious wars, whenever they had exhausted every oppressive practice of their own of extorting money. On such occasions it was that Magna Charta was again and again confirmed (thirty-eight¹ times), and rights and concessions gradually gained for the Commons.

3. For a correct understanding of the inter-relations of the Church, the government, and their subjects, it is essential to keep in mind that before the sixteenth century all Christians were united in the same faith,—the Pope was the Spiritual Father of all,—and so he in duty acted and was appealed to as Father and as Arbiter. When, by the enactments of warrior kings for their own purposes, intercourse between the Papal See and the people of the Church was sought to be controlled, it may be an object of interest for the student to determine what gain, if any, there was of moral and patriotic principle in the government, and how *wars and despotism* increased or not; for in these were involved the most important interests, those of *all the subjects*, for whose welfare government was instituted and intrusted to kings upon their moral accountability, not given as their absolute property.

Inter-relations of the Church, etc.

4. Henry II.'s immediate successor, Richard I., surnamed *Cœur de Lion* for his valor after joining the Crusades, although born at Oxford, had been taken abroad and educated to be Duke of Aquitaine.

Reign of Richard I., 1189-1199.

He had known England only in two or three visits of a month each, and, though a scholar and a poet, he perhaps could not speak a sentence in English. To join the Third Crusade, he sold benefices and everything he could convert into money. He said he would sell London if he could find

¹ Six times by Henry III., three times by Edward I., fifteen times by Edward III., six times by Richard II., six times by Henry IV., once by Henry V., and once by Henry VI.

a purchaser. The King of Scotland thus bought back his sovereignty. Within three months from his coronation, he quit his kingdom, leaving William Longchamps, Bishop of Ely, as Justiciar and Chancellor, who showed such contempt of Englishmen that the bishops, barons, and Londoners deposed him and made John regent. The career of Richard as a Crusader is mentioned on page 355. Richard being imprisoned by the Emperor Henry VI., his brother John endeavored to prevent his return to England, but was defeated by their mother Eleanor (1193). Being ransomed by one hundred and fifty thousand silver marks raised by taxes on the English, he returned. The same year he raised more money to carry on war with France, and thenceforward he was not connected with England, except in draining it by heavy taxation. After defeating Philip at the battle of Gisors (1198), he besieged Chaluz Castle (1199), where he was mortally wounded, aged forty-two.

The motto "Dieu et mon droit" was first used at Gisors, by Richard, and the three lions now on the royal arms were first used by him.

5. John, surnamed Lackland, the fourth-born son of Henry II., who became king in 1199, was detested by the English for his known treachery. As a king, he was the meanest and basest that ever disgraced the English throne. History holds him responsible for the very cruel murder of his nephew Prince Arthur, the son of Geoffrey, the deceased third son of Henry II., whose right to the throne was superior. His war with King Philip Augustus resulted in the loss of Normandy, Maine, Anjou, Touraine, and part of Aquitaine.

6. In 1207, he quarrelled with the Pope (Innocent III.) respecting the appointment of Archbishop of Canterbury. The Pope resolved to free the Church from the royal tyranny, and insisted upon the appointment of the worthy Stephen Langton. John brutally insulted the Pope, and defied him to do his worst. In 1209,

John's quarrel with the Pope.

John was excommunicated, England laid under interdict, and (in 1212) John was deposed by the Pope, and the crown of England was transferred to the King of France. On the eve of Ascension Day, 1213, however, John abjectly submitted, and agreed thenceforward to hold the crown as vassal of the Pope and pay him annual tribute.

7. He continued his quarrels with the baronage, and demanded from them an unusual scutage, which was refused. The barons, clergy, and representatives from each township in the king's demesne, headed by Archbishop Langton and Robert Fitzwalter, the leader of the barons, styled the "Marshal of the Army of God and the Holy Church," demanded from the King the observance of the charter of Henry I. John, deserted by all but seven personal adherents (foreigners), consented to a conference at Runnymede, a meadow between Windsor and Staines, and there the Great Charter of English liberties was signed (1215). In it the interests of the people were considered side by side with the interests of the barons by the influence of Archbishop Langton. It is a clearly stated summary of the native and inherent rights of Englishmen, which the Norman kings by charters had bound themselves not to invade or abrogate. Twenty-five barons were nominated to compel the King to do his part. Still he refused to abide by the charter. With hosts of foreign mercenaries he ravaged the country (1215). Prince Louis of France, to whom the English barons, in despair, offered the crown, landed in England and received their homage (1216). Soon after, John died unlamented.

Magna Charta wrested from the king.

8. John having made himself the vassal of the Pope two years before, the latter, as his feudal lord, was bound, according to the jurisprudence of the times in such cases, to protect his subject against the violence and rebellion of the barons, and to the extent only of supposed disloyalty or usurpation did the effect of the Pope's condem-

The Pope as suzerain.

nation extend, *not* to the rights and liberties set forth in Magna Charta, for these were all ancient and well recognized; they were simply the guaranty of the requirements of natural justice and the re-statement of long established rights. As the Pope's letter, therefore, did not apply to the case and was procured by the misrepresentations of the King, it fell as a dead letter and had no effect, from its reception.

9. John's son, Henry III., at the age of nine years, was crowned at Gloucester by the Papal legate Gualo
Reign of Henry III., 1216-1272. (1216). The King's uncle, the Earl of Pembroke, was appointed regent, and Prince Louis having been defeated at the battle known as the Fair of Lincoln in 1217, and the French fleet defeated soon after, the prince made the Peace of Lambeth and returned to France. The Great Charter was confirmed in 1217 and again in 1225. Archbishop Langton, in his last years, was at the head of the national or patriotic party, in opposition to the foreign (Angevin) faction. He died in 1228. At the age of nineteen, Henry declared himself of age to govern (1227), and the history of the next twenty-six years is an account of his folly, misgovernment, and the national disaster.

10. The King's enormous debts compelled him to call a
The Mad Parliament, 1258. Parliament (1258) at Westminster. They afterwards, at Oxford, passed the Provisions of Oxford, which the King and his son Edward promised to obey. This was called the Mad Parliament, because the barons, afraid of the treachery of the King's foreign friends, came to Parliament armed, to present their list of grievances. Simon de Montfort, Earl of Leicester, was made president of the council to carry out the Provisions of Oxford, which provided that four knights should be appointed by the freeholders of each county to point out in Parliament the grievances, a new sheriff was to be elected yearly, and Parliament was to meet three times a year. In 1261, the King repudiated the Provisions, hired foreign troops; in 1264, in war with the barons,

he was defeated, captured, and held by Simon de Montfort, although by the Treaty of Lewes he was to be released.

11. The First Parliament, called De Montfort's, to which representatives from the cities and boroughs were summoned, the original of the House of Commons, met January 20, 1265. The same year, at the battle of Evesham, Simon de Montfort was defeated and slain. He is extolled as Simon the Just. The barons were subdued by Prince Edward. The Dictum of Kenilworth annulled the Provisions of Oxford and re-established the full authority and government of the King. When the King died (1272) and was buried in Westminster Abbey, which he had rebuilt as a burial-place for the kings, Prince Edward was with the Eighth Crusade.

De Montfort's
Parliament,
1265.

12. Edward I. (Longshanks), eldest son of Henry III., styled "the greatest of the Plantagenets" and "the English Justinian," began to reign at the age of thirty-five, a warrior, and well qualified by nature, education, and experience, to be a lawgiver. Edward's first Parliament, at Westminster, in 1275, passed the first statute of Westminster, which undertakes to recite and provide for all public and private rights and remedies. Customs on exports and imports were given to the King.

Reign of
Edward I.,
1272-1307.

13. From 1277 to 1284 the war of the conquest of Wales went on. By the statute of Rhuddlan (March, 1284), Wales was formally annexed. Edward's fourth son, having been born at Caernarvon, was styled the Prince of Wales (1301), since which the eldest son of each sovereign has borne that title, with five exceptions.¹

Conquest of
Wales.

14. Edward I.'s early Parliaments were only councils, inasmuch as they contained no representations of the Commons, and the many very important enactments which will be recited were practically his own edicts. The statute of Gloucester, *quo war-*

Statutes: *quo warranto, de religiosis, de donis, quia emptores.*

¹ The exceptions are Prince Edward (III.), Prince Henry (VI.), Prince Edward (VI.), Prince Charles (II.), and the Elder Pretender.

ranto, was for inquiry into the titles of estates and securing the royal revenue (1278). The statute of Mortmain, or *de religiosis*, 1279, prohibited lands or tenements being made over to religious houses without the royal consent, under pain of forfeiture. The statute of Westminster II. (1285) containing the clause *de donis*, founded entails, so that no holder of entailed land could alienate it or encumber it for more than his own lifetime. The statute of *quia emptores* (= "inasmuch as the purchasers") (1290) prevented subinfeudation; the purchaser, instead of becoming the feudal dependent of the alienor, became the dependent of the alienor's lord. Gascony, the last of the English possessions in France, became forfeited in 1294, because Edward, as Duke of Aquitaine, refused to appear before his feudal lord, the King of France.

15. War with Scotland arose on the death of the infant Queen Margaret, 1290, when John Baliol, Robert Bruce, and John Hastings claimed the crown. Edward, as overlord, decided in favor of John Baliol, who *did homage* to Edward for the kingdom. Edward vexed him by the indignity of summoning him repeatedly to Westminster. In alliance with the king of France, he revolted (1296), and the war was ended by the Scots' defeat at Dunbar with the loss of ten thousand men, and Baliol a prisoner in London. The coronation stone and regalia were then removed by Edward from Scone to Westminster, where they have remained. The *first conquest* of Scotland was then complete.

16. In 1295, Edward, requiring a large sum of money to defray the expenses of wars with Scotland, France, and Wales, called a Regular National Parliament, in which, besides the archbishops and bishops and the greater barons, summoned by special writs, there were representatives of the inferior clergy, two knights from each shire, two citizens from each city, and two burgesses from each borough, for whose election the sheriff was to provide. The barons

First conquest of Scotland.

First Regular Parliament.

voted one-eleventh, the clergy one-tenth, and the commons one-seventh of their respective properties.

17. The *Confirmatio Chartarum* and *de tallagio non concedendo*, forced from the King by the firmness of Archbishop Winchelsey and the barons, represented by Bohun (constable of England), and Bigod (marshal of England), were the completion of the work begun by Stephen Langton and the barons at Runnymede and established the principle of the exclusive right of Parliament to impose taxation. Edward I. thus surrendered the power of arbitrary taxation.

Arbitrary taxation unconstitutional.

18. A second war with Scotland rose out of the revolt of the Scots under Sir William Wallace in 1297, when they ravaged the north of England. Stirling Castle was captured by Edward (1304), and the Scottish nobles submitted. Wallace was betrayed to the English and executed in the Tower as a traitor. Again the Scots revolted. Robert Bruce was crowned their king at Scone (1306) and won the battle of London Hill. Edward died near Carlisle in 1307. The inscription on his tomb in Westminster is: *Malleus Scotorum* (the hammer or scourge of the Scots) 1307 *Pactum Serva* (keep the covenant).

Second Scottish war, Sir William Wallace, etc.

In this reign, the Jews were cruelly treated and banished.

19. Edward II. possessed no single quality to command respect. He was entirely given up to pleasure, and utterly neglected the first duties of his office. The war with Scotland was abandoned. He recalled the favorite, Piers Gaveston, the Gascon whom his father banished and warned him against, and made him regent for a time, to the disgust of the nobles.

Reign of Edward II., 1307-1327. Favorites.

20. Parliament, as in 1258, appointed a committee of twenty-one, called the Lords Ordainers, to manage the government and make laws for the benefit of the king, the Church, and the people. The barons were so outraged by the privileges conferred on Gaveston, that

The barons outraged.

under the lead of Thomas of Lancaster they executed him without a trial 1312. The absence of all rule caused intense suffering among the people.

21. Robert Bruce ravaged England as far as Durham and Chester, and compelled a movement on the part of the English. Edward II. marched to the relief of Stirling Castle with an army of one hundred thousand men (1314), and the English army was totally defeated at Bannockburn by Bruce, and the independence of Scotland re-established (1314).

22. In 1315, Edward Bruce, by invitation of the Irish, invaded Ireland and was crowned its king. The Irish under O'Connor, King of Connaught, were defeated by the English at Athenree, 1316. Robert Bruce crossed to Ireland to help his brother. Edward Bruce was defeated and killed near Dundalk in 1318.

23. Other favorites of the King, the De Spencers, father and son, were placed in power by him, to the offence of the barons. Civil war ensued. The De Spencers were banished. Edward defeated Thomas of Lancaster and caused him to be beheaded. This precipitated Edward's ruin. Again he placed the De Spencers in power.

24. A parliament held at York (1322) repealed the ordinances, passed a statute that all matters should be treated of in Parliament before all its representatives, whereby the great principle was asserted that the consent of the Commons was necessary for the validity of any enactment. Thus the *De Spencers* tried to turn the tables against their foes. The queen (Isabel) and Roger Mortimer conspired with the disaffected English barons in Paris. They landed in England (1326), captured the De Spencers, and put them to death. Parliament (1327) deposed King Edward II. for maladministration and incapacity. Shortly he signed his abdication, and in a few days he was barbarously murdered by Sir John Maltravers and Sir Thomas Gournay.

Scottish successes — Bannockburn.

Edward Bruce, King of Ireland.

The De Spencers odious.

Consent of the Commons.

Edward I. deposed, etc.

25. Edward III. succeeded his father at the age of fourteen years, beginning a reign of fifty years (1327–1377) fraught with events. It included forty years of the one hundred years' wars with France, in which the name of his eldest son, *Edward the Black Prince*, was made historical. *Two others of his sons were the Dukes of York and Lancaster, whose descendants, as soon as the hundred years' war was over, in the latter half of the next century, drenched in blood the white and red roses of the banners under which they battled for the sovereignty of England.* Although there was a nominal regency of twelve persons, the government was in the hands of the queen mother, Isabel, and Roger Mortimer.

Reign of
Edward III.,
eventful,
1327–1377.

26. The war in Scotland was re-opened. Robert Bruce died in 1329, his son David succeeding — seven years old. The Scots were so badly beaten at Halidon Hill that Bannockburn was nearly avenged. The King set up Edward Baliol as vassal king, but the Scots expelled him. Both kings then proceeded against Scotland, with which France was in alliance.

Wars, Scot-
land.

27. In 1328, on the death of Charles the Fair, King of France, Edward III. claimed the crown in the right of his mother. Philip of Valois, as Philip VI., received the crown. This claim of Edward involved the two countries in the *hundred years' war*, of which the *first part* extends from 1337 to the Great Peace of 1360; the *second part* from 1369 to the Great Peace of 1396; and the *third part* from the breaking of this truce in 1415 to the final loss of Bordeaux in 1453. In no one of these parts did the fighting go on continuously from year to year.

The hundred
years' wars.

28. There was a naval victory over the French at Sluys, 1340. In 1346, *Edward the Black Prince*,¹ advancing towards Paris, defeated the French at *Crécy*. David Bruce, in league

¹ The ostrich feathers and motto, "Ich dien," I serve, assumed by him, and since then belonging to the position of Prince of Wales, were said to have belonged to the blind king of Bohemia, who fell in that battle.

with France, invaded England and was defeated and captured at Neville's Cross, 1346. Calais was taken in 1347, and there was peace for six years.

29. The Black Plague, or Black Death, in 1349, carried off more than one-third of the population. Similar destruction came again in 1361, and a third time in 1369.

30. The effect on the supply of labor was such as to induce the landlords to procure the Statute of Laborers, regulating wages and compelling free laborers to work at former wages or be placed practically in serfdom. It caused a thirty years' war between capital and labor, which culminated in the insurrection of 1381 (reign of Richard II.) and the terrible reprisals which the victorious upper classes exercised upon the defeated peasantry.

31. The expenses of the kings for their wars of selfish ambition, their own extravagance, and their unwillingness to be subject to any moral responsibility, had made them regard with jealous disfavor the giving of money by the people on the principle of dues for charitable or religious purposes or any other voluntary motive, to the popes. Their opposition found its expression in edicts of Edward I. and again in this reign, when the *First Statute of Provisors* (1351) was aimed at the Pope's relation to patronage (in ecclesiastical positions), and the *First Statute of Præmunire* (= *cause to be forewarned*) prohibiting the recognition of any authority but that of the King under severest penalties.

32. In the resumed war with France, the Black Prince defeated the French at Poitiers, capturing their king, John (1356). The Treaty of Bretigny closed the first period of the hundred years' war, upon terms that Edward was to cease to bear the title of King of France, he was to have full sovereignty of Aquitaine, Ponthieu, and Calais; and France was to have Normandy, Maine, Anjou, and Touraine. In the interval of peace, the Black Prince

assisted in restoring to his throne Pedro the Cruel of Castile, and growing out of it was some difficulty with subjects in France in which the King of France interfered in violation of the Treaty of Bretigny.

33. Edward III. re-assumed the title of King of France, the war was renewed (1369), and all the English possessions in France, except Calais, Bayonne, and Bordeaux, were lost (1374).

Wars with
France re-
sumed.

34. John of Gaunt, the Duke of Lancaster, was at the head of the administration in 1376, but his government was violent, tyrannical, and unpopular. He sought to raise and benefit the baronage at the expense of every other interest; imposed heavy taxes on Church lands and advocated confiscation; and in such measures co-operated with Wyclif.

John of
Gaunt.

35. The Black Prince sought to rescue his father and his country; and the Good Parliament, with his support, impeached Lords Latimer and Neville, Alice Perrers, and other pernicious favorites, for maladministration and corruption (1376), and were to make reforms and end abuses, when the death of the Black Prince occasioned the return of John of Gaunt to power, and a new Parliament packed by him (1377) reversed all the acts of the Good Parliament. The same year Edward III. died.

The Good
Parliament.
Gaunt's new
Parliament.

36. In this reign (1350) the Order of the Garter was instituted; the title of duke was introduced, the Black Prince being the Duke of Cornwall; *Thomas Blanket* introduced the manufacture since known by his name; Flemish weavers introduced the woollen manufacture; English wool was the chief article of export; English was to be used in the law courts instead of French. The Commons were enabled by the King's necessities to establish as essential principles of the government: (1) that taxation without the consent of Parliament is illegal; (2) the concurrence of both houses is necessary in legislation; (3) the Commons has the right to inquire into and amend the abuses of the administration. The First Statute of Treason was passed in 1351, and in 1367 the Statute of Kilkenny forbade (1) marriages or intercourse between the English settlers in Ireland and the Irish; (2)

Miscellaneous.

the use by Englishmen of the Irish tongue; (3) the adoption by Englishmen of Irish laws, customs, or manners. At this time, the English occupation scarcely extended beyond Dublin.

37. Edward III.'s grandson, Richard II., son of the renowned Black Prince, eleven years of age, succeeded to the throne in 1377, and had a stormy reign of twenty-two years. During the minority of the King, a provisional government was constituted by Parliament; to meet the expenses of war with France and Scotland, a poll-tax was imposed (1380).

38. The Rise of the Commons (peasants, etc.) took place 1381. The insurgents sacked the Tower, murdered the Archbishop of Canterbury, and committed many excesses. Their demands were (1) the abolition of villanage; (2) opening the markets to all for sale and purchase; (3) a general amnesty; (4) rent of land at fourpence per acre instead of service due by villanage. Wat Tyler was killed by Walworth, Mayor of London, the insurrection was suppressed, and the King promised to grant those demands. Parliament revoked their charters, and fifteen hundred persons were executed. Wyclif lived in those days.

39. Michael de la Pole, a favorite of the King, and Earl of Suffolk, was impeached as Chancellor by the Parliament. A baronial oligarchy was made a council called the Lords Appellant, under the Duke of Gloucester, and deprived the King of all power. The Merciless (or Wonderful) Parliament sentenced the King's favorites to death. He suddenly resumed his government, and for some time governed acceptably. The Statutes of Provisors and Præmunire were re-enacted 1390. In 1397, Richard attacked the Lords Appellant, put Gloucester out of the way, — the Parliament of Shrewsbury annulled all the acts of the Merciless Parliament, — delegated its authority to twelve peers and six commoners.

Reign of
Richard II.,
1377-1399.

Rise of the
Commons.
Wat Tyler.

Confused gov-
ernment.

40. The King made himself virtually an absolute monarch. The death of John of Gaunt occurring 1399, his estates were seized by the King contrary to his promise to Henry of Bolingbroke, who, now Duke of Lancaster, proceeded to recover his paternal estates, joined by the Earls of Northumberland and Westmoreland and other noblemen and a vast number of sympathizing followers.

The monarch absolute.

41. The King, on landing from Ireland, was deserted, captured, given up to Henry, and imprisoned in the Tower, where he signed a deed abdicating the crown. The Parliament declared the King deposed (1399). Henry of Lancaster was declared king as Henry IV.

Forced to abdicate.

Richard II. is supposed to have been murdered at Pontefract Castle. To this era belonged Chaucer and Gower, the poets, and William Wykeham, Bishop of Winchester.

THE LANCASTRIAN KINGS.

1. The New Parliament of Henry IV. repealed the New Treasons and other oppressive acts of the preceding reign, yet in 1401 passed the Act for burning heretics, showing that heresy was regarded as a political crime.

Reign of Henry IV., 1399-1413.

2. A rebellion broke out in Wales in 1400 under Owen Glendower, who claimed the sovereignty of that country. Sir Edmund Mortimer, sent to suppress the rebellion, was defeated and made prisoner at Radnor by Glendower. A Scottish invasion was defeated at Nesbit Moor and again at Homildon (1402) and the leaders made prisoners.

Wales. Owen Glendower.

3. Henry IV. having refused to allow ransom for the captive Edmund Mortimer (who was the uncle of the young Earl of March, the true heir to the crown), Harry Percy ("Hotspur") induced his father, the Earl of Northumberland, and his uncle, the Earl of Worcester, to join himself and Glendower and Douglas against the

Revolt of the Percys. "Hotspur."

King and in favor of the Earl of March. The battle of Shrewsbury was fought 1403, and Hotspur was defeated and slain. Prince James, heir to the Scottish throne, captured (1405) off the coast of Yorkshire, was detained a prisoner. Scrope, Archbishop of York, and other conspirators in favor of the Earl of March, were executed; the Earl of Northumberland was defeated and slain in 1408, and Glendower was confined to the remotest part of Wales. Henry IV. died in 1413.

In this reign, as the result of revolution, the authority of Parliament became enlarged; the independent action of the two Houses—Lords and Commons—and the necessity of their concurrence in law-making were recognized. It was settled that all *money bills* must originate in the House of Commons by the Parliament at Gloucester, 1407. The Unlearned Parliament (1404)—so called because it contained no lawyers—granted supplies conditioned for the defence of the kingdom.

4. Henry V. ascended the throne in 1413, and reigned nine years, which were devoid of marked historical interest.

Henry V.,
1413-1422.

5. The Lollards were persecuted for their political opinions, which were more obnoxious than their religious principles or innovations and regarded as dangerous to the constitution. Sir John Oldcastle suffered a cruel execution by burning in 1417.

Persecution
of the Lollards.

6. Henry V. renewed the claim of Edward III. to the crown of France, and brought on the *third period of the hundred years' war* by besieging and capturing Harfleur (1415), and winning the great victory of Agincourt.

The hundred
years' war con-
tinued. Agin-
court, etc.

7. His second invasion of France in 1417 resulted in the siege and capture of Caen and Rouen in 1419 and the Treaty of Troyes in 1420, whereby he was to receive in marriage the Princess Catherine; he was to be regent of France in Charles's lifetime, and on the latter's death he should become King of France. The marriage took place, but the Dauphin

Charles refused to recognize the treaty, and carried on the war. Henry V. died near Paris in 1422.

8. On the accession of Henry VI. when only nine months old, John, Duke of Bedford, was appointed by Parliament regent in England and France, and Humphrey, Duke of Gloucester, protector in England (when Bedford should be absent), with a council of fifteen to assist him. This council steadily usurped the powers of Parliament, and became *the Privy Council*. Parliament was rarely summoned, because, as the Commons had granted to the King tonnage and poundage for life, there was no need to apply for more money.

Reign of
Henry VI.,
1422-1461.

9. 1422, the King of France having deceased, the infant Henry was proclaimed King of France at Paris, the Dauphin at Poitiers as Charles VII. The siege of Orleans, commenced October, 1428, was raised May, 1429, by Joan of Arc.

Warring for
the French
crown.

10. In July, the Dauphin was crowned at Rheims. Joan of Arc was captured by the Burgundians, who sold her to the Duke of Bedford, and she was burnt at Rouen on a charge of sorcery in 1431, "a victim to the ingratitude of her friends and the brutality of her foes." King Henry, aged ten, was crowned at Paris. Richard, Duke of York, became regent in France on the death of Bedford in 1435. At the Congress of Arras, the French offered to give up Normandy and Guienne, if Henry would renounce the title of King of France. Cardinal Beaufort, Bishop of Winchester, favored peace; the proud, ambitious Duke of Gloucester, his nephew, opposed it.

Joan of Arc.

11. Henry married Margaret of Anjou 1445, and (secretly) ceded Maine and Anjou to her father, King René. The Duke of Gloucester was found dead four days after his arrest for treason (1447). The Duke of Suffolk was pursued to death by the enemies of the King.

Margaret of
Anjou.

12. The French reconquered Normandy (1449), to the great

wrath of all England, which in Kent gave occasion for the insurrection headed by Jack Cade. The insurgents defeated the King's forces and entered London. The insurrection was suppressed and Cade was killed. The successes of Charles VII. left in France only Bordeaux and Calais held by the English. Talbot, Earl of Shrewsbury, the English Achilles, was defeated and slain, *Bordeaux was gained by the French, and the Hundred Years' War was thereby ended (1453).*

English disasters. Jack Cade.
 13. Edward (the Prince of Wales) was born in 1453. At the same time, Henry VI. being incapacitated for government by illness, Richard, Duke of York, was made Protector, and sent the Duke of Somerset, the leader of the Lancastrian party, to the Tower (1454). The King recovered, York was dismissed, Somerset was released and restored to power. *Then ensued the War of the Roses, between the houses of York and Lancaster.*

The birth leads to war.
 14. Queen Margaret attempted to seize the Earl of Warwick, brother-in-law to the Duke of York; open hostilities broke out; the Queen headed the Lancastrians. They were defeated in the first battle (St. Albans, May 22, 1455), King Henry was captured, and the Duke of Somerset slain. There was an apparent reconciliation till the battle of Bloreheath (1459), in which the Lancastrians were defeated. The Yorkists triumphantly possessed London and the other large towns. On the defeat of the Lancastrians again in 1460 at Northampton, the King was again captured, and the Queen fled with her son to Scotland. The Duke of York formally claimed the crown. Parliament agreed that he and his heirs should succeed Henry VI. The Queen repudiated such an arrangement, by which her son would be excluded, raised an army, defeated the Yorkists in the battle of Wakefield (1460), in which *Richard, the Duke of York, was slain.* The Earl of Salisbury and many Yorkists were beheaded the following day.

Many battles. Rapid movements.

15. In 1461, the Lancastrians were defeated at Mortimer's Cross. Edward, the new Duke of York, defeated Owen Tudor, the Earl of Pembroke. At the second battle of St. Albans, the Yorkists were defeated. Queen Margaret defeated Warwick and the Londoners, but she could not get admittance to London with her plundering troops, and retired to the north with Henry VI. The united forces of Edward, Duke of York, and of Warwick were welcomed to London by the populace, and the former was proclaimed King Edward IV.

Edward, the
new Duke of
York.

THE YORKIST KINGS.

1. The Wars of the Roses went on with Edward IV. of the White Rose of York on the throne. The Lancastrians were defeated with great carnage at the battle of Towton, of which Warwick was the hero, and Edward was crowned at Westminster. At Hedgely Moor and Hexham, the Lancastrians were defeated in 1464.

Reign of
Edward IV.,
1461-1483.

2. Edward privately married the widow Elizabeth Woodville against the judgment of Warwick and others of his supporters, but the total estrangement of Warwick was caused by the betrothal of Edward's sister to Charles the Bold, Duke of Burgundy, Warwick's foe. The Duke of Clarence, Edward's brother (who was married to Warwick's daughter Isabel), leagued with Warwick against the Woodvilles, defeated the King's troops at Edgecote, and the Queen's father, brother, and others were executed. Edward was a prisoner for a year in Warwick's hands, who then released him (1470). Some insurrections were suppressed by the King.

Marriage to
Elizabeth
Woodville
and War-
wick's es-
trangement.

3. Warwick and Clarence were reconciled to the ex-Queen Margaret at the court of Louis XI. They returned to England, marched to London, proclaimed Henry VI.'s restoration and released him from the Tower. Edward took refuge with his brother-in-law Char'

Ex-Queen
Margaret,
Warwick
Clare

Warwick was once more the actual ruler of England. Again Edward IV. returned to England, was joined by thousands, — his brother, “the false, fleeting, perjured Clarence,” deserted Warwick and joined him. Henry VI. was again sent to the Tower. Warwick¹ — “the king-maker” and “the last of the barons” — and his brother Montague were slain at the battle of Barnet. Queen Margaret, with a French force, fought and lost the *battle of Tewksbury* (1471), which *ended the Wars of the Roses*. She with her son Prince Edward was taken prisoner. The prince was brutally murdered by the Dukes of Gloucester, Clarence, and others, and Henry VI. died mysteriously in the Tower. Queen Margaret was ransomed in 1475 by Louis XI. for fifty thousand crowns, and survived to 1481.

4. Now began the despotism of what is termed the *New Monarchy*, — the rule of kings uncontrolled by nobles or Parliament, Parliaments and legislation being suspended, and the practice of exacting benevolences in vogue, — which state of things, continuing for more than a hundred years to the time of Elizabeth, utterly suppressed English freedom for the time being.

5. Edward governed without a Parliament for eight years (1474–1483), with a brief exception in 1478. He revived the claim for the French crown and made war on France, which was soon ended with the *Treaty of Pecquigny* (1475). His death occurred 1483.

In this reign printing was introduced (1471) into England by William Caxton.

6. The reign of the last King’s little son, Edward V., aged thirteen years, lasted only two and a half months. The feud between the Woodvilles — his mother’s newly ennobled kindred — and Gloucester and the

Yorke, Mulwer’s *Last of the Barons* (Warwick) the reader will find the most vivid and equal of the times, scenes, personages, and characters embraced in the reigns of Edward IV., and Richard III.

great nobles of the realm raised opposition to him. Richard of Gloucester was proclaimed Protector of the kingdom by the council. He lodged the young King in the Tower, put to death Hastings his father's friend, Lord Rivers his uncle, and Sir Richard Grey his half-brother. The King's younger brother, the Duke of York, was placed in the Tower with him. A body of lords offered the crown to Gloucester, and he declared himself king as Richard III.

7. Richard III. was thirty-three years of age when he thus became king. He made the young King Edward V. and his brother disappear forever. There was an insurrection against him by the Duke of Buckingham, with Henry Tudor, the Earl of Richmond, the Woodvilles, and others (1483), which failed: Richmond's fleet was dispersed by a storm. Buckingham was beheaded.

Reign of
Richard III.,
1483-1485.

8. Parliament (1484) abolished benevolences and provided for the cutting off of entails, but Richard nevertheless resorted to the illegal exacting of benevolences for the raising of money, and lost the favor of his subjects. Henry of Richmond landed at Milford Haven and in the battle of Bosworth Field (1485) vanquished and slew Richard, and on the battle-field was himself crowned Henry VII.,¹—*the first of the Tudor line of kings.*

He violates
the law. End
of the Yorkist
rule.

¹ Son of Margaret, wife of Edmund Tudor, Earl of Richmond, she being descended from John of Gaunt, Duke of Lancaster, by his third wife. Henry VII. married Elizabeth of York, the sister of Edward V.

GENEALOGY OF THE ANGEVIN OR PLANTAGENET KINGS.

TABLE I.—HENRY II. TO EDWARD III.

Matilda, daughter of Henry I. m. Geoffrey Plantagenet, Count of Anjou.

Henry II. m. Eleanor, Countess of Poitou and Aquitaine.
1154-1189.

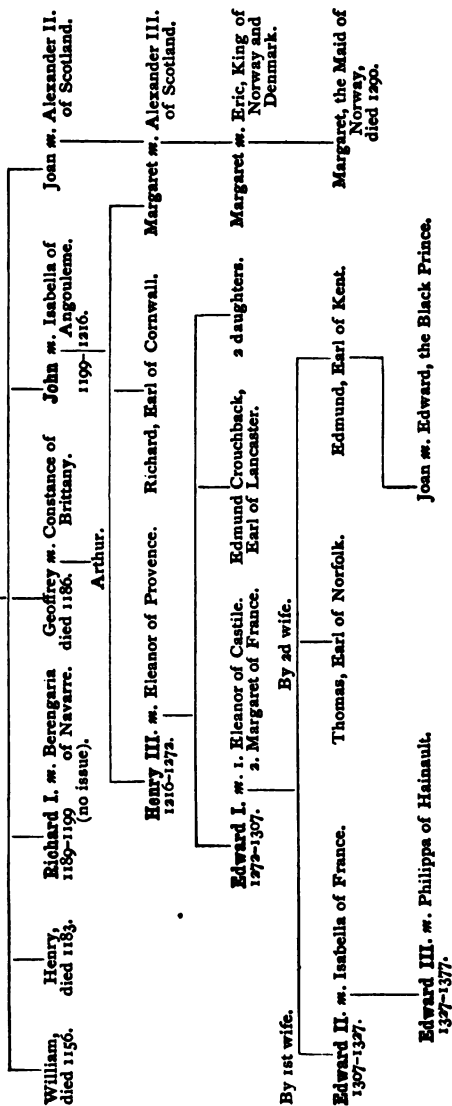
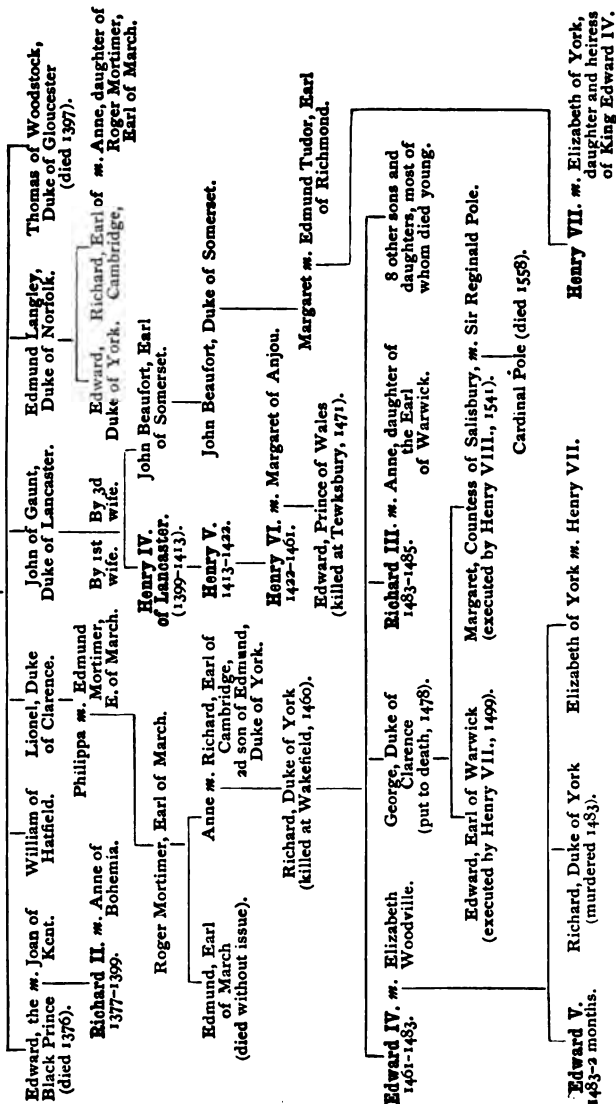


TABLE I.—EDWARD III. TO RICHARD III.

Edward III. m. Philippa of Hainault.
1327-1377



SUMMARY OF HISTORY IN MIDDLE AGES.

FIFTH CENTURY:

410 the Romans abandon Britain. Jutes and Saxons capture Kent and Sussex. The latter part of this century is filled with the events attending the dissolution of the Western Roman Empire. The *Vandals* were already in Spain and North Africa; the *Ostrogoths*, under Theodoric, now settled in Italy. The *Visigoths* had founded a kingdom in Spain and southern France. The *Franks*, under Clovis, conquered northern Gaul. The *Burgundians* settled in southeastern Gaul. The *Angles* and *Saxons* began to settle in Britain. Bishop of Rome primate of Western Church.

SIXTH CENTURY:

Successive invasions continued, of Saxons and Angles, by which they acquired all of Britain and extirpated Christianity, which in 597 was re-introduced by St. Augustine. The *Merovingian* line of kings has begun in Gaul with Clovis. Justinian reigned over Byzantine Empire (527-565); his general, Belisarius, fought against the Persians, and conquered the Vandal kingdom in Africa. Belisarius and Narses conquered for Justinian the Ostrogothic kingdom in Italy. In the last half of century, the Lombards, under Alboin, conquered north and part of south of Italy; the Eastern Empire still held central Italy—the Exarchate of Ravenna. Monastic orders began with Benedictines

SEVENTH CENTURY:

Heraclius, the Byzantine emperor, drives from Asia Minor the Persians, Turks, and Avars. The Merovingian dynasty falls into weakness in northern Gaul (or France)—the “Mayors of the Palace;” Pepin of Heristal becomes ruler of Franks. The conquests of the Saracens begin; rise of *Mahometanism*; the Hejira (or flight of Mahomet from Mecca) in 622; Syria and Egypt

PROGRESS
OF CIVILIZATION.

The Franks become Christians. The Irish, ditto, under St. Patrick early in the century.

Head of Universal Church.

Silk-worms brought to Europe.

Roman law codified under Justinian. Christianity introduced into England.

Latin tongue begins to be corrupted into the Romance languages.

Koran published. Byzantine art begins.

SEVENTH CENTURY — *Continued.*

conquered by Saracens by 639, and most of northern Africa during the century. Saracens repulsed from Constantinople in 673.

EIGHTH CENTURY :

Early in century, Saracenic conquest of Africa completed, and Saracens overthrow Visigothic power in Spain: Leo the Isaurian (Eastern emperor) repulses Saracens decisively from Constantinople. Great victory of Charles Martel at Tours over Saracenic invaders from Spain in 732. Pepin the Short becomes "King of Francia," and founds *Carlovingian* dynasty in 753. Saracenic empire divided into eastern and western caliphates in 755: Caliph Haroun-al-Raschid at Bagdad in 786. In east of Europe the Slavonians and Mongolian (Tatar) tribes from Asia (Bulgarians and Magyars) become strong. The Northmen (Danes, etc.) begin their attacks in north-west Europe. Charles the Great becomes King of Franks in 771: his conquests; drives back Tatars in east of Europe; conquers north of Spain; overthrows Lombard kingdom in Italy; crowned Emperor of the West in A.D. 800.

NINTH CENTURY :

827 overlordship of all England vested in kingdom of Wessex. Several invasions of the Danes result in establishing them in England. Alfred establishes the supremacy of Saxon kingdom of Wessex. Saracenic power declines in Spain. Christian kingdom of Navarre founded. Charles the Great dies in 814; his empire divided in 843 by Treaty of Verdun into what are (roughly speaking) Germany, France, and Italy. A period of great confusion and many changes. *Feudal system* has begun, and the barons assume independent power in various parts of the empire. Temporal power of popes in Italy becomes established, and spiritual influence grows. Eastern Empire recovers some of its dominion from the Saracens.

PROGRESS
OF CIVILIZATION.

Schools founded by Saracens.
Greek works of science translated into Arabic.

Progress of agriculture in Germany.
Alfred the Great's reforms in England.
Charlemagne's encouragement of learning.

TENTH CENTURY :

937 Athelstane king of all England. Era of St. Dunstan, 940-988. In *Germany*, Saxon line of kings and emperors begins in 918 with Henry the Fowler; Otto (or *Otho*) the Great rules from 936 to 973. The Norsemen under Rollo establish themselves in Normandy (Neustria). *Italy* (most of) united to German Empire. In *France*, Hugh Capet founds *Capetian dynasty* in 987, and a kingdom of France, with Paris for capital, begins: wars of feudal barons and oppression of peasantry. In *Spain*, Saracenic power continues to decline. *Feudal system* developed in France, Germany, and Italy.

ELEVENTH CENTURY :

Danish dynasty ruled England 1016-1042. Saxon line restored under King Edward the Confessor. Norman conquest of England 1066. The German Empire is the great power of Europe; Franconian emperors begin in 1024; Henry III. emperor from 1039 to 1056. Papal influence in temporal affairs; struggle between the popes and the emperors. Normans conquer Apulia and Sicily under Robert Guiscard. In Spain, Christians gain ground; kingdoms of Aragon, Castile, Leon, and Asturias founded; Moors from Africa found in 1051 their dominion in southern Spain; Canute, King of Norway, Sweden, Denmark, and England in early part of century. Feudal system developed in France, Germany, England, and Italy. Gregory VII. (*Hildebrand*) Pope 1073-1085; he asserts supremacy of Papacy over sovereigns; Henry IV. of Germany makes his submission at Canossa in 1077. The Seljukian Turks formidable in Eastern Empire; Byzantine forces defeated in 1071 by Alp Arslan at Manzikert. The Sultanate of Roum established in Asia Minor in 1092, with capital at Nicæa. The Seljukian Turks conquer Syria and Palestine from the caliph, and capture Jerusalem, which event brings on *Crusades* at end of century. Jerusalem taken by Crusaders in 1099.

PROGRESS
OF CIVILIZATION.

Arabic notation in arithmetic introduced into Europe.

University of Oxford begins to be known.

Henry III. of Germany promotes learning in Italy and Germany.

Beginnings of native literature in Romance tongues.

TWELFTH CENTURY:

Crusades go on at intervals. The feudal system in full operation. Chivalry becomes an institution. Rise of the great Italian republics. Period of intellectual awakening from the so-called Dark Ages. Rise of the religious orders of knights. The Greek (Eastern) Empire had recovered much of Asia Minor from the Sultan of Roum at end of eleventh century, and has now a fresh lease of life. Literature in Romance tongues developed during the century. In Germany the Suabian emperors (1138-1254); Frederick I. (Barbarossa) from 1152 to 1190; his contest with Italian cities; their independence acknowledged in 1183. France begins to be powerful under Philip Augustus (reigned 1180-1223).

THIRTEENTH CENTURY:

Innocent III. pope 1198-1216; the Albigensian Crusade; continuation of Crusades in East during part of this century with diminished energy. Latin conquest of Constantinople by Crusaders in 1204; Eastern Empire reduced to Greece and part of Asia Minor. Christian dominion in Palestine ends in 1291. Franciscan and Dominican orders of monks founded early in century; the Inquisition begins its work against heresy. Great development of commerce in Italian cities through the Crusades, etc.; formation of Hanseatic League for trade purposes. Woollen manufacture great in Flanders. Rise of banking system among Lombardy merchants. Papal power in its secular relation at its height in this century. In Germany, Frederick II. emperor from 1215 to 1250; his contests with Papal power and Lombard League. During century, power of the German (or Roman) Empire declines; Hapsburg emperors begin in 1273. In *France*, royal power increases under Philip Augustus, Louis IX. (1226-1270), and Philip le Bel (1285-1314). In Spain the Christian kingdoms gain ground on the Mahometans.

PROGRESS
OF CIVILIZATION.

Glass comes into use for windows. Scholastic philosophy begins. Rise of towns and municipal institutions. Silk and woollen manufactures developed.

Development of towns and municipal institutions. Science cultivated by Albertus Magnus and Roger Bacon. Cambridge University founded, and many on Continent. Development of native literature and church architecture. Rise of maritime law.

FOURTEENTH CENTURY :

English and French wars during this century. The popes at Avignon, 1304-1374. In France, house of Valois began in 1328. Rise of Swiss Republic. In Italy, Venice and Florence powerful. In Spain, continued growth of Christian power.

PROGRESS
OF CIVILIZATION.

Mariner's compass in Europe.
Paper made from linen rags.
Powder and cannon used in war.
Development of literature in England, France, Italy, and Germany.
General decline of feudalism and increase of monarchical power.

FIFTEENTH CENTURY :

End of middle ages and feudalism ; rise of absolute monarchies. Overthrow of the Eastern Empire of Constantinople by the Ottoman Turks. Revolution in art of war by use of gunpowder. Spirit of religious disunion developed in Europe ; early in century John Huss and Jerome of Prague are by the law of the empire burned as heretics. Burgundy loses her power ; Switzerland becomes independent of German Empire. In Italy, Florence greatly flourishes under the Medici family ; Venice powerful by land and sea. In Spain, the one kingdom formed under Ferdinand and Isabella ; expulsion of Moors and Jews from Spain.

Printing-press invented.
Revival of classical learning.
Discovery of America and of passage round Cape of Good Hope to India.
A middle class of citizens gradually formed : general establishment of civil authority and order.

CHIEF DATES IN HISTORY OF THE MIDDLE AGES.

	A. D.
The Romans abandon Britain	410
Death of Clovis, King of the Franks	511
Death of Theodoric the Great	526
Benedictine order founded	529
Justinian's Code completed	529
The Lombards settle in Pannonia	540

A.D.

Overthrow of the Ostrogothic Kingdom in Italy	552-553
Lombard invasion of Italy	568
Birth of Mahomet	569
Flight of Mahomet from Mecca	622
Death of Mahomet	632
The Saracens conquer Egypt and Syria	639
Pepin founds the Carolingian dynasty in France	687
The Saracens conquer northern Africa	709
The Saracens conquer Spain	713
Charles Martel defeats the Mussulman invaders of France	732
Charlemagne, King of the Franks	771
Charlemagne crowned Emperor of the West	800
Death of Charlemagne	814
Final separation of the East (German) and the West (French)	
Franks	887
Eudes (or Odo) elected "Duke of France"	888
Rolf, the Northman, settles on the Seine	911
Otto (or Otho) the Great, Emperor of Germany	936-973
Hugh Capet, King of France	987
Ruy Dias, the "Cid," flourished	1026-1099
Henry III., Emperor of Germany	1039-1056
The Norman conquest of England	1066
Hildebrand (Gregory VII.) becomes pope	1073
Quarrel of Gregory VII. and Henry IV.	1075
Henry submits to Gregory	1077
Death of Gregory VII.	1085
Council of Clermont	1095
First Crusade	1096-1099
Siege of Antioch	1098
Cistercian order founded	1098
Siege of Jerusalem	1099
Charter of English Liberties, Henry I.	1100
Second Crusade	1147-1149
Frederick Barbarossa, Emperor of Germany	1152-1190
The Waldenses arise	1160
Henry II. and Archbishop Becket	1162-1171
Saladin subdues Egypt	1171
Treaty of Constance	1183
Saladin invades Palestine and takes Jerusalem	1187
Third Crusade	1189-1192
Death of Saladin	1193
Fourth Crusade	1202-1204

	A. D.
Crusade against the Albigenses	1209-1229
Franciscan order founded	1210
Dominican order founded	1215
Magna Charta of England	1215
Late Crusades	1218-1270
Louis IX. (St. Louis), King of France	1226-1270
Crusade of Frederick II. (Germany)	1228
Crusade of Louis IX. (France)	1249
Simon de Montfort's Parliament	1265
Dante flourished	1265-1321
Edward I. of England, Statutes of Mortmain, etc., etc.	1275-1290
Philip the Fair, King of France	1285-1314
Siege of Acre, and end of the Christian dominion in Palestine	1291
First Swiss League	1291
Papal see removed to Avignon	1304
Scottish wars (Bannockburn, 1314)	1290-1314
Petrarch flourished	1304-1374
Swiss independence	1318
Hundred years' war with France	1327-1453
Chaucer flourished	1328-1399
Philip of Valois, King of France	1328-1350
Europe invaded by the Ottoman Turks	1355
Political life of John of Gaunt	1376-1399
Battle of Sempach	1386
Battle of Nâfels	1388
"Union of Calmar"	1397
Defeat and capture of Bajazet by Tamerlane	1402
Council of Constance	1415
Rise of the Medicis in Florence	1434
The earliest known printed book (the "Mazarin" Bible) appears,	1450
The English expelled from France: end of the hundred years' war,	1453
Constantinoplè taken by the Turks	1453
Louis XI., King of France	1461-1483
Defeat and death of Charles the Bold at Nancy	1477
English Wars of the Roses	1455-1485
First voyage of Columbus and discovery of America	1492
Expulsion of the Moors from Spain	1492
Mainland of America reached by John Cabot	1497
Vasco da Gama reaches Asia by way of the Cape of Good Hope	1498
Switzerland formally separated from the German Empire	1499

INDEX.

- Abbeys, 329.
Abdallahman, 315.
Abderrahman, 314.
Abelard, 387, 388.
Aboosimbel, 32.
Abraham, 30, 44, 45, 55.
Abu-beker, 312.
Abyssinia, 26.
Acarnania, 92.
Accad, 44.
Accadians, 44.
Accius, 216.
Achæan League, 144, 145, 209.
Achæmenidæ, 72, 73.
Achaia, 92, 94, 103, 146.
Achilles, 94.
Acre, St. Jean d', 349, 355, 358.
Acropolis (at Athens), 118.
Act for burning heretics, 433.
Adrian I. (Pope), 318.
Ænians, 94.
Æolians, 94, 98.
Æquians, 173, 195, 196.
Æschines, 160.
Æschylus, 149, 158.
Aetius, 272.
Ætolia, 92, 98.
Ætolian League, 143.
Afghans, 6, 7, 11, 18.
Afranius, 231.
Africa, 33, 298.
Agathocles, 149.
Agesilaus, 126.
Agis IV. (of Sparta), 144.
Agrarian Laws (Roman), 189.
Agricola, 301.
Agrigentum, 100, 149, 205.
Agrippina, 251.
Ahab, 69.
Ahasuerus, 80.
Ahriman, 77.
Aix-la-Chapelle (or Aachen), 318, 320.
Akbar, Sultan, 18.
Alani, 270.
Alaric, 270.
Alba Longa, 174, 175.
Albertus Magnus, 373, 390.
Albigenses, 340, 382.
Alboin, 307.
Alcæus, 157.
Alcibiades, 123, 125, 127.
Alcman, 157.
Alcmæonidæ, 110.
Alcuin, 320, 370, 387.
Alemanni, 259, 267, 270.
Alexander the Great, 17, 18, 34, 46, 50,
60, 65, 128, 129, 136.
Alexander Severus (Emperor), 258.
Alexandria, 34, 36, 60, 65, 132, 137, 139,
146, 232, 241, 266, 267.
Alexius Comnenus (Emperor), 347.
Alfred the Great, 327, 328, 369.
Allodial Land, 331.
Allobroges, 218.
Alp Arslan, 342.
Alphabet, The, 67, 68.
Amalekites, 57.
Amalfi, 379.
Amasis, 33, 34.
Ambrose, St., 266, 269.
Amenophis, 31.
American Race, 6, 11.
Amerigo Vespucci, 406.
Amherst, Lord, 14.
Amiens, 342, 394.
Amphipolis, 128.
Anacreon, 157.
Anaxagoras, 34, 161.
Anaximander, 161.
Andrea del Sarto, 407.
Angles, 270, 298, 300, 302, 325.
Anglo-Saxons, 330.
Anglo-Saxon Kings, 335.
Anjou and Angevins, 414, 415, 416, 419,
422, 424, 430, 435.
Anselm, St., 388, 412, 413, 414.
Antigonos, 137.
Antioch, 137, 140, 260, 264, 342, 348,
349, 351, 358.
Antiochus the Great, 60, 140, 208; do.
Epiphanes, 60, 61, 140.
Antipater, 141.

- Antisthenes, 164.
 Antoninus Pius (Emperor), 255, 301, 304.
 Antonius (Antony), 227, 234, 235, 236, 237.
 Anubis, 39.
 Apelles, 157.
 Apis, 39.
 Apollodorus, 167.
 Apollonius, 139.
 Appian Way, 201.
 Appius Claudius, 214.
 Apries (Pharaoh-Hopbra), 33.
 Aquæ Sextiæ, 218.
 Aquinas, Thomas, 373, 389, 390.
 Aquitaine, 299, 323, 415, 421, 422, 426, 430.
 Aquitani, The, 228.
 Arabia, 23, 49, 54, 66, 69.
 Arabian Gulf, 33.
 Arabian Nights, The, 315.
 Arabs, 7, 37, 47, 254.
 Aragon, 324, 386, 407.
 Aratus, 144.
 Arcadia, 92, 94, 127.
 Archilochus, 157, 168.
 Archimedes, 150.
 Archons, 106, 107.
 Areopagus, 107, 118.
 Argolis, 92.
 Argonauts, 94.
 Argos and Argolis, 93, 98, 103, 111, 127, 143.
 Arians (heretics), 267.
 Ariovistus, 228.
 Aristarchus, 139.
 Aristides, 113, 114, 116.
 Aristogeiton, 110.
 Aristophanes (the poet), 159; do. the grammarian, 139.
 Aristotle, 130, 160, 163, 298, 390.
 Arles, 321.
 Armenia, 23, 65, 135, 254.
 Armenians, 48.
 Arminius, 248, 249.
 Arpinum, 218, 222.
 Arras, Congress of, 435.
 Arretium, 173.
 Arrian, 256.
 Arsacidæ, The, 226.
 Artabanus, 75.
 Artaphernes, 74, 113.
 Artaxerxes I. (Longimanus), 60, 76; do. II. (Mnemon), 76; do. III., 76.
 Aryans (Indo-Europeans), 6, 7, 8, 9, 10, 11, 23, 93, 94, 204, 297.
 Asculum, 219.
 Ashtoreth (Astarte), 68.
 Asia Minor, 23, etc., 60, 71, 72, 125, 137, 307, 312, 342.
 Askelon, 48.
 Assize of Arms, 418.
 Assize of Clarendon, 418.
 Assize of Northampton, 418.
 Assur-bani-pal, 33, 49.
 Assur-nasir-pal, 47.
 Assyria; Assyrians, 7, 10, 11, 23, 24, 46-52, 53, 58.
 Astyages, 71, 72.
 Athanasius, St., 267.
 Athelstane, 328.
 Athens, Athenians, 92, 106, 113, 116, 118, 120, 121, 141, 144, 146, 254, 267.
 Attalus III., 146, 211.
 Attica, 66, 92.
 Atticus, 239.
 Attila, 271, 272.
 Augsburg, 385.
 Augustine, St., 267; another, 302.
 Augustus Cæsar (or Octavius, or Octavianus), 235-250.
 Aurelian (Emperor), 259, 273.
 Aurelius (Emperor), 256, 257, 265, 304.
 Austria, 325 (see *Hapsburg*), 400, 401.
 Avars, 307, 318.
 Averroes, 391.
 Avicenna, 391.
 Avignon, 399.
 Azores, 66.
 Baal, 68.
 Babel, 42, 43, 46.
 Baber (Sultan), 18.
 Babylon (city), 43, 46, 50, 52, 53, 54, 74, 134.
 Babylonia, Babylonians, 7, 24, 44, 48, 51-54, 66, 72, 135.
 Bacon, Roger, 373, 390, 391.
 Bactria, 133, 135, 226.
 Bagdad, 314.
 Baldwin (of Flanders), 357.
 Balearic Isles, 65, 378.
 Baliol, Edward, 426, 429.
 Baliol, John, 426.
 Barcelona, 379, 381.
 Barcochab, 254.
 Barnabas, 264.
 Barons, 423, 424, 425, 429, 432.
 Basil the Great, 267.
 Basilius (Emperor), 342.
 Battle Abbey, 412.
 BATTLES (and sieges):
 Acre (siege, in Crusades), 355, 356.
 Actium, 236.
 Ægates Islands, 205.
 Ægospotami, 125.
 Agincourt, 434.
 Alesia (siege), 228.

BATTLES (and sieges)—*continued.*

Allia, The, 196.
 Amphipolis, 123.
 Aquæ Sextiæ, 218.
 Arbela, 76, 132.
 Ascalon, 351.
 Asculum, 143, 199.
 Bannockburn, 428.
 Barnet, 438.
 Bloreheath, 436.
 Bosworth Field, 439.
 Bedriacum, 252.
 Beneventum, 143, 199.
 Bouvines, 398.
 Cannæ, 207.
 Chæronea, 128.
 Châlons, 272.
 Cnidus, 126.
 Colline Gate, 221.
 Coronea, 126.
 Corte Nuova, 397.
 Crannon, 141.
 Crécy, 429.
 Cunaxa, 76.
 Cynoscephalæ, 145, 208.
 Dorylæum, 348.
 Dunbar, 426.
 Dyrrhacium, 231.
 Edgecote, 437.
 Eurymedon, 118.
 Fæsulæ, 270.
 Gisors, 422.
 Granicus, 131.
 Granson, 401.
 Halidon Hill, 433.
 Harfleur, 434.
 Hedgely Moor, 437.
 Heraclea, 142, 199.
 Hexham, 437.
 Homildon, 433.
 Ipsus, 137, 142.
 Issus, 131.
 Leuctra, 125, 127.
 Lincoln, Fair of, 424.
 Mantinea, 127.
 Manzikert, 342.
 Marathon, 3, 74, 89, 113.
 Metaurus, 208.
 Morat, 401.
 Morgarten, 401.
 Mortimer's Cross, 437, 438.
 Munda, 232.
 Mycale, 117.
 Mylæ, 205.
 Nâfels, 401.
 Nancy, 401.
 Naxos, 127.
 Nesbit Moor, 433.
 Neville's Cross, 430.

BATTLES (and sieges)—*continued.*

Northampton, 436.
 Orleans, 435.
 Pharsalia, 231, 235.
 Philippi, 235.
 Plataea, 75, 116, 117.
 Poitiers, 430.
 Pydna, 146, 209.
 Rhodes, 141.
 Salamis, 116, 117.
 Sellasia, 145.
 Sempach, 401.
 Sentinum, 198.
 Shrewsbury, 434.
 St. Albans, 436, 437.
 Tewksbury, 438.
 Thapsus, 232.
 Thermopylæ, 114, 117.
 Ticinus, 206.
 Tours, 314.
 Towton, 437.
 Trasimene Lake, 207.
 Trebia, 206.
 Vadimonian Lake, 198.
 Vercellæ, 219.
 Vesuvius, Mt., 197.
 Wakefield, 436.
 Wallingford, 415.
 Bayonne, 431.
 Beaufort, Cardinal, 435.
 Becket, Archbishop, 416, 417, 418.
 Bedford, John, Duke of, 435.
 Belgæ, 228.
 Belisarius, 396.
 Belshazzar, 53.
 Benedict, St., 372.
 Benedictines, 372.
 Ben Musa, 392.
 Bergen, 377.
 Bernard, St. (of Clairvaux), 324, 359.
 Bernicia, 302.
 Bertha, 302.
 Berytus, 64.
 Bessus, 77, 133.
 Birn Nimroud, 53.
 Biscay, Bay of, 66.
 Black Plague, 430.
 Black Prince, Edward, The, 429, 430,
 431.
 Blanket, Thomas, 431.
 Boadicea, 301.
 Boccaccio, 406.
 Boc-land, 331.
 Bœotia, 92, 121, 129, 142.
 Boethius, 298.
 Bohemia, 9, 325, 354, 383.
 Bohemond, 346, 348.
 Bolingbroke, Henry of, 433.
 Bologna, 386.

- Bonaventura, 373, 389.
 Boniface VIII. (Pope), 399.
 Book of the Dead, 39.
 Bordeaux, 431, 436.
 Borsippa, 53.
 Botta, 42.
 Bouchart, 28.
 Boulè, 109, 110.
 Bradwardine, 389.
 Brahmins, Brahminism, 19, 20.
 Brasidas, 123.
 Brehon Laws, 300.
 Brennus, 143, 270.
 Bretwalda, 302.
 Brian Boru, 327.
 Britain (ancient), 228, 251, 254, 258, 269,
 270, 275, 297, 300, 325.
 British, 325.
 Britons, 302, 325.
 Brittany, 303, 368, 416.
 Bruce, David, 429.
 Bruce, Edward, 428.
 Bruce, Robert, 426 to 429.
 Bruges, 377, 380.
 Brundisium, 199.
 Bruttians, 199.
 Brutus, 234, 235.
 Buckingham, Duke of, 439.
 Buddhism, 14, 20.
 Bulgarians, 316, 345, 346.
 Burgundians (race), 270, 298, 299, 435.
 Burgundy (Kingdom of), 321, 322; do.
 Duchy of, 321, 322, 325, 400, 401.
 Burmese, 6, 297.
 Byblus, 63.
 Byzantine Empire: see *Greek Empire*.
 Byzantium, 262.
- Cadiz, 65.
 Cadmus, 67.
 Caen, 434.
 Caernarvon, 425.
 Cæsar: see *Julius Cæsar*.
 Cairo, 35.
 Calah, 47.
 Calais, 430, 431, 436.
 Caledonians, 301.
 Calendar, Julian, 233.
 Caligula, 251.
 Caliphs, The, 312, 314, 324, 391.
 Callimachus, 113, 138.
 Calneh, 44.
 Cambyses, 34, 73.
 Campus Martius, The (Rome), 243.
 Canaan, 25, 45, 55, 63.
 Canary Isles, 60.
 Candia: see *Crete*.
 Canossa, 322, 323, 339.
 Canterbury, St. Thomas of, 417.
- Canuleius, 191.
 Canute, 324, 325, 327, 330.
 Capetian Kings (France), 323, &c.
 Capitoline Hill, 188, 243.
 Capræ (Capri), 251.
 Caracalla (Emperor), 258, 306.
 Caractacus, 301.
 Cardiff Castle, 413.
 Carausius, 301.
 Carlovingian Kings (France), 309, 316,
 323.
 Carmel, Mount, 63.
 Carthage, 65, 66, 81, 148, 149, 203-208,
 209.
 Cassander, 137.
 Cassiodorus, 298.
 Cassius, 234, 235.
 Castes (India), 18; (Egypt), 35.
 Castile, 324, 386, 407, 408.
 Catania, 100.
 Catiline, 223.
 Cato (Roman censor), 209, 213, 216;
 Cato the younger, 232.
 Catullus, 239.
 Caucasian race, 6, 7, 9, 11, 30.
 Caxton, William, 438.
 Cecrops, 97.
 Cellini, Benvenuto, 407.
 Celtiberians, 210.
 Celts, 7, 8, 11, 210, 228, 297, 303, 368.
 Cephren, 31, 37.
 Ceylon, 54, 66.
 Chabrias, 127.
 Chaldæa, Chaldæans, 10, 11, 24, 42, 43,
 44, 45, 46, 54.
 Chalez Castle, 422.
 Champollion, 29.
 Channel Islands, 412.
 Charibert, 302.
 Charlemagne, 317-321, 337, 346, 369,
 376, 387.
 Charles Martel, 309, 314.
 Charles the Bold (of Burgundy), 400,
 401, 437.
 Charles the Fair, 429.
 (1) *France*: Ch. the Bald, 338, 387;
 Ch. VII., 435, 436.
 (2) *Germany*: Ch. V., 387.
 Charræ, 227.
 Charter of Liberties, 413.
 Charter, The Great, 413, 420, 423.
 Chaucer, 394.
 Chedorlaomer, 45.
 Cheops, 30, 37.
 Childeric III., 309.
 China, 11-16, 297.
 Chios, 93, 99, 124.
 Chivalry, 359, 360-366.
 Chosroes I., 306; do. II., 311.

- Christian "Fathers," The, 266, 267.
 Christianity, 262-267, etc., 300, 301, 302, 317.
 Chrysostom, St., 267.
 Cicero, 222, 239.
 Cid, The, 408; and see *Ruy Dias*.
 Cilicia, 65.
 Cimabue, 395.
 Cimbri, 218, 219.
 Cimon, 118.
 Cincius, 216.
 Cinna, 221.
 Cinque Ports, 412.
 Cistercians, 372.
 Civilization, Egyptian, 34.
 Clarence, Duke of, 437, 438.
 Clarendon, Constitutions of, 417.
 Claudian Emperors, 250, 251.
 Claudian (poet), 270.
 Claudius (Emperor), 251.
 Cleisthenes, 110.
 Clement IV. (Pope), 390.
 Cleomenes III. (of Sparta), 144.
 Cleon, 122.
 Cleopatra, 139, 231, 236.
 Clermont (Council of), 344, 345.
 Clotilda, 299.
 Clontarf, 327.
 Clovis, 299, 308.
 Cluniacs (monks), 372.
 Clusium, 173, 196.
 Colchis, 94.
 Cnidus, 99.
 Codrus, 107.
 Cologne, 369, 382, 394.
 COLONIES: Phœnician, 65, 66; Carthaginian, 81; Greek, 98, 99, 140, 146, 150.
Colosseum (Rome), 243, 253.
Colossus (Rhodes), 148.
 Columba, St., 372.
Comitia (Roman), 176-193, etc., 212.
 COMMERCE: Egyptian, 33; do. under Ptolemies, 139; Babylonian, 53; Jewish, 57; Phœnician, 62-67; see 80; Carthaginian, 80; Greek, 100; Mediæval, 359, 375-381.
 Commodus (Emperor), 257.
 Commons, 434.
 Comnenian Emperors (at Constantinople), 354.
 Confirmatio Chartarum, 427.
 Confucius, 136.
 Conon, 126.
 Conrad II. (of Germany), 322; do. III., 354, 372.
 Constance, Council of, 384.
 Constantine (Emperor), 263, 265.
 Constantinople, 262, 267, 303, 312, 313, 346, 357, 395.
 Constantius, 301.
 Corcyra, 121.
 Cordova, 314, 315, 340, 391, 408.
 Corinth, 92, 110, 121, 128, 144, 145, 146, 209.
 Cornwall, 66.
 Corsica, 206, 307, 378.
 Cortona, 173.
 Cos, 99.
 Council, The Great, 410, 420.
 Crassus, 223, 225, 227.
 Cratinus, 158.
 Cremona, 206.
 Crete, 93, 357, 379.
 Croesus, 72, 112.
 Croton (or "Crotona"), 100, 148, 161, 167.
 CRUSADES, 341-360. 1st Crusade, 345-353; 2d, 353, 354; 3d, 354-356, 421; 4th, 356, 357. Later Cr., 357.
 Cumæ, 100, 148, 195.
 Cumberland, 413.
 Cuneiform Writing, 46.
 Curfew Bell, 410.
 Curius Dentatus, 199.
 Cyaxares, 50; do. II., 59, 70.
 Cyclades, 93.
 Cyme, 98.
 Cymri, 300.
 Cyprian, St., 266.
 Cypselus, 110.
 Cyprus, 65, 126, 352.
 Cyrene, 33, 100.
 Cyrus (the Great), 53, 59, 72, 73; do. the Younger, 76.
 Dacians, 253, 254, 273.
 Damascus, 66, 314.
 Damiatta, 328.
 Danai, 94.
 Dandolo, Henry (Doge of Venice), 379.
 Danegeld, 417.
 Danelagh, 327, 328.
 Danes, 325, 327, 328, 329.
 Danegelt, 329.
 Daniel, 53, 59.
 Dante, 384, 393, 406.
 Dantzic, 376.
 Darius the Mede, 59; Dar. Hystaspis (Darius I.), 59, 73, 74, 111, 112, 113; Dar. II. (Nothus), 76; Dar. III. (Codomannus), 76, 131, 133, 134.
 Datis, 74, 113.
 David (King of Israel), 57.
 Decebulus, 253.
 Decemviri (Roman), 190.

- Decius (Emperor), 258, 265.
 Decius Mus (Roman consul), 197.
 Delhi, 18.
 Delos, 93, 121.
 Demetrius Poliorcetes, 137, 141, 148.
 Demosthenes (the general), 122, 123; do.
 the orator, 128, 141, 160.
 Demotic characters, 29.
 Denmark, Danes, 9, 297, 316, 324, 376,
 385.
 Desiderius (King), 318.
 De Spencers, 428.
 Diaz, Ruy (the "Cid"), 361, 393.
 Diocletian (Emperor), 260, 262, 265.
 Diodorus Siculus, 28.
 Diogenes, 164.
 Dionysius I. (of Syracuse), 149; do.
 II., 149.
 Diphilus, 159.
 Domesday Book, 411.
 Dominic, St., Dominicans, 340, 341,
 373, 389.
 Domitian (Emperor), 243, 253.
 Doris, 92.
 Dorians, 97, 98, 99, etc., 122.
 Douglas, 433.
 Draco, 108.
 Dryopes, 94.
 Dublin, 327, 418, 432.
 Duilius (Roman consul), 205.
 Duns Scotus, 373, 389.
 Dunstan, St., 328.
 Dutch, The, 16.
 Eagles (Roman standards), 227.
 Earls, 330.
 East Anglia, 327, 328.
 Eastern Empire: see *Greek Empire*.
 East India Company, 14.
 Ecbatana, 74, 79, 134.
 Ecclesia (at Athens), 109, 110, 119.
 Edessa, 349, 354.
 Edgar, 328.
 Edgar, the Atheling, 410, 412.
 Edmund I., 328.
 Edmund Ironside, 325, 329, 330, 413.
 Edomites, 57.
 Edward the Confessor, 325, 329, 330.
 Edward the Elder, 328.
 Edward I. (of England), 358, 425; do.
 II., 427, 428; III., 366, 380, 400,
 405, 429, 430; IV., 437, 438; V.,
 438.
 Edwin, 302.
 Egbert, 302, 325, 327.
 Egypt, Egyptians, 6, 7, 8, 10, 11, 23, 25,
 41, 43, 60, 66, 73, 76, 132, 135, 137,
 231, 307, 310, 312.
 Elam, 44.
 Elath, 65.
 Eleanor, Queen, 422.
 Electors, The (Germany), 382.
 Elephanta, 21.
 Elephantine, 26.
 Elijah, 63.
 Elis, 92, 98, 127, 155.
 Ellora, 21.
 Ely, Bishop of, 415, 422.
 Enchorial Characters, 29.
 England, English, 325-331, 409-439.
 Ennius, 215.
 Epaminondas, 125, 126, 127.
 Ephesus, 99, 147, 165.
 Ephialtes, 115.
 Ephors (Sparta), 144, 145.
 Epictetus, 256.
 Epicurus, 163.
 Epirus, 92, 135, 141.
 Eratosthenes, 139.
 Erech, 44.
 Erigena, 370.
 Eryx, 143.
 Esarhaddon, 49.
 Esquimaux, 6.
 Essex, 302, 328; Ethelbert, 302; Ethel-
 burga, 302.
 Ethelred I., 327.
 Ethelred the Unready, 329, 330.
 Ethelwulf, 327.
 Ethiopia, Ethiopians, 5, 32, 33, 49.
 Etruscans, Etruria, 172, 173, 174, 195,
 196, 198, 199, 276.
 Eubœa, 92, 115, 119.
 Euclid, 137, 139.
 Eudes (of France), 323.
 Eumenes, 211.
 Eupatrids, 107.
 Euphranor, 167.
 Euphrates, 24, 32, 42, 52, 57, 63.
 Eupolis, 159.
 Euripides, 158.
 Eurymedon, 124.
 Evil Merodach, 53.
 Eycks, Van (the painters), 396.
 Ezekiel, 59.
 Ezra, 60.
 Fabius Maximus, 197; another, 207;
 Fab. Pictor, 171, 216.
 Fæsulæ, 270.
 Falerii, 173, 195.
 Feudal System, 317, 331-336, 359.
 Finns, 6, 297.
 Fitzwalter, Robert, 423.
 Folkland, 331.
 Flamininus, 145, 208.
 Flanders, 323, 377, 379, 380, 415, 431.
 Flavian Emperors (Rome), 253.

- Florence, 378, 384, 393, 405, 406, 407.
 Forum (Roman), 188, 217, 242.
 France, 298, 299, 308, 309, 316, 321,
 322, 323, 369, 376, 379, 384, 385,
 386, 398, 399, 400, 417, 422, 426,
 429, 430, 431, 432, 434.
 Francis, St. (of Assisi), Franciscans,
 341, 373.
 Franconian Emperors (Germany), 322.
 Franks, 259, 298, 299, 317, 321.
 Frederick I. (*Barbarossa*), (of Ger-
 many), 355, 396, 402; do. II., 357,
 396; do. III., 397.
Free Companies (or *Free Lances*), 400.
 French Language, 299.

 Gabilian Law (Rome), 222.
 Gad, 58.
 Gades, 65.
 Gaels, 300.
 Gaius, 304, 306.
 Galatia, 143, 220.
 Galba (Emperor), 252.
 Galilee, 61.
 Galileo, 406.
 Gallia Cisalpina, 172, 196, 206, 225,
 230.
 Gallia Transalpina, 228.
 Gallienus (Emperor), 259.
 Ganges, 17, 24.
 Garter, Order of the, 431.
 Gascony, 323, 426.
 Gaul, Gauls, The, 143, 172, 191, 225,
 227, 228, 230, 250, 270, 271, 275,
 297, 299, 328, 409.
 Gaunt, John of, 431, 433.
 Gautama, 20.
 Gaveston, Piers, 427.
 Gaza, 131.
 Gela, 100.
 Gellius Egnatius, 198.
 Gelon (of Syracuse), 148.
 Gemot, 410.
 Genghis Khan: see *Jenghis Khan*.
 Genoa, 377, 378, 379.
 Genseric, 271.
 Genucius, 190.
 Geoffrey, 414, 415, 418, 422.
 Gepidæ, 307.
 Gerbert: see *Sylvester II. (Pope)*.
 Germans (race), 7, 11: see also *Teutons*.
 Germans (ancient nation), 228, 248, 249,
 256, 258, 259, 260, 271, 272, 273.
 Germans, Germany (medæval), 296,
 299, 300, 316, 318, 375, 376, 377,
 384, 386, 394.
 Getæ, 130.
 Ghent, 377, 380.
 Ghibellines, 402, 403.
 Gibraltar, 33, 313.
 Giotto, 395.
 Gizeh, 30, 37.
 Glendower, Owen, 433, 434.
 Godfrey of Bouillon, 349, 350, 351.
 Gloucester, Duke of, 431.
 Gloucester, Humphrey of, 435, 438,
 439.
 Gloucester, Statute of, 425.
 Good Emperors, The (Rome), 253-
 256.
 Good Hope, Cape of, 17.
 Good Parliament, 431.
 Goths, 258, 259, 260, 270, 271, 272, 278,
 298, 299, 313.
 Gracchi, The, 216, 217.
 Granada, 340, 392, 408, 409.
 Gray Friars: see *Franciscans*.
 Greece, Greeks (ancient), 6, 11, 33, 34,
 89, etc., 145, 146, etc., 209 (see
 Athens, Sparta, &c.); Gr. deities,
 152, 153; Gr. festivals, games, 154;
 Gr. literature, 155-159; Gr. philoso-
 phy, 160-164; Gr. architecture,
 164, 165; sculpture, 165-167; paint-
 ing, 167; music, 168, etc.
 Greek (Byzantine) Empire, 303 etc.,
 397, etc., 316, 323, 342, 356, 357,
 395, etc.: see *Constantinople* and
 Turks.
 Greek Fire, 347.
 Gregory Nazianzen, 266.
 Gregory VII. (Pope), 322, 338, 339.
 Grey, Sir Richard, 439.
 Gualo, Legate, 424.
 Guelfs, 402, 403.
 Guienne, 323, 435.
 Guiscard, Robert, 324, 346, 379.
 Gylippus, 124.

 Hadrian (Emperor), 254, 273, 301.
 Hales, Alexander de, 389.
 Halicarnassus, 99, 147, 159.
 Halys, 49, 70, 72.
 Hamburg, 347.
 Hamilcar Barca, 205, 206.
 Hamitic race, 7, 11, 22.
 Hampden, 417.
 Hanging Gardens, 53.
 Hannibal, 204, 206, 209.
 Hanse Towns, 377.
 Hapsburg Emperors (Germany), 397,
 400.
 Hardicanute, 325.
 Harold I., 325, 330.
 Harold II., 325, 330.
 Harmodius, 110.
 Haroun-al-Raschid, 315.
 Hasdrubal, 205, 207, 208.

- Hastings, Battle of, 325, 328, 330.
 Hastings, Earl, 439.
 Hebrews (race, nation), 7, 10, 11, 23, 46, 55, 62.
 Hector, 14.
 Hejira, The, 311.
 Helena (Empress), 265, 301.
 Hellenic tribes, 9.
 Hellas, Hellenes, 8, 91, 93, 101, 297.
 Héloïse, 387.
 Helots, 103.
 Helvetii, The, 228.
 Hengist, 301.
 Henry I. (of England), 413, 414; do. II., 415, 416, 417, 418, 419, 421, 422; do. III., 424; do. IV., 433, 434; do. V., 435, 436; do. VI., 435, 436, 437, 438; do. VII., 439.
 Henry I. (of Germany), 321; do. III., 322; do. IV., 322, 323, 339; do. V., 339.
 Heptarchy, 302.
 Heraclius (Emperor), 307, 312.
 Herculaneum, 245, 253.
 Hermanaric, 268.
 Hermes, Egyptian, 39.
 Herodotus, 23, 34, 148, 159.
 Herostratus, 147.
 Heruli, 276.
 Hesiod, 156.
 Hezekiah, 48, 58.
 Hierarchy, Egyptian, 35.
 Hiero I. (of Syracuse), 148, 157; do. II., 149, 205.
 Hieroglyphics, 28, 29, 30.
 Hieronymus (of Syracuse), 150.
 Hildebrand (Pope): see *Gregory VII.*
 Himalaya Mountains, 9.
 Hindoos, 6, 7, 11, 17, 22.
 Hindostan, 9.
 Hipparchus, 110; do. astronomer, 139.
 Hippas, 110, 112.
 Hippocrates, 161.
 Hiram (King) of Tyre, 58, 66.
 Hoang-ho, 12.
 "Holy Lance," The, 349.
 Homer, 95, 110.
 Honorius (Emperor), 270, 301.
 Horace, 244.
 Horatius (Roman Consul), 190.
 Horsa, 301.
 Hortensius (Roman Dictator), 194; do. (orator), 239.
 Hotspur, 433, 434.
 Hugh Capet (of France), 323.
 Hundred Years' War, 429, 434, 436.
 Hundreds, 331.
 Hungary, Hungarians, 297, 318, 322, 325, 345, 346.
 Huns, 268, 271, 272, 273, 274.
 Huss, John, 383.
 Hyksos, 31.
 Hyperides, 140.
 Hyrcania, 226.
 Hyrcanus, John, 61.
 Iberians, 210, 228.
 Iconium, 342, 353, 355.
 Ideographic writing, 29.
 "Iliad," The, 95, 139, 156.
 Illyrians, 130, 135, 142.
 India, 17, 66, 133.
 Indian culture, 21.
 Indo-European (Aryan) race, 7, 204, 314.
 Innocent III. (Pope), 339, 340, 341, 383, 422.
 Inquisition, The, 341, 373, 409.
 "Institutes," The (Roman law), 306.
 Institutiones, 304.
 Inventions, Chinese, 15.
 Ionians, 94, 99, 100, 101, 122.
 Iran, 69.
 Ireland, 300, 303, 328, 418, 428, 431, 432, 433.
 Irrigation, 32.
 Irish, 228, 327, 431.
 Isabel, Queen, 408, 429.
 Isabella of Castile, 408, 418, 428, 431, 432, 433.
 Isæus, 154.
 Isaiah, 59.
 Isis, 39, 40.
 Islamism, 309, 311.
 Isocrates, 164.
 Israel, 56, 58, 70, 71.
 Isthmian games, 155.
 Italian race, 172.
 Italic tribes, 9.
 Italy, 100, 172, 299, 316, 318, 368, 369, 375, 378, 384, 385, 393, 402-407.
 Jack Cade, 436.
 Janiculum Hill (Rome), 194.
 Janus (Temple of), 237.
 Japan, 16.
 Japanese, 6.
 Jehanghir (Sultan), 16.
 Jehoiachin, 53, 58.
 Jenghis Khan, 13, 18, 315.
 Jeremiah, 59.
 Jerome, St., 267.
 Jerusalem, 32, 58, 59, 61, 222, 253, 254, 277, 342, 349, 350, 351, 355, 356, 357.
 Jeshua, 59.
 Jesuits, 14.
 Jews (see also *Hebrews and Jerusalem*), 8, 72, 254, 345, 381, 388, 392, 409, 412, 427.

- Jezebel, 69.
 Joan of Arc, 435.
 John (of England), 339, 422, 423.
 John VIII. (Pope), 338; do XII. (Pope), 338.
 John of Salisbury, 389.
 John Scotus: see *Érigena*.
 Jonah, 50.
 Joseph (patriarch), 31.
 Josiah, 33, 58.
 Judæa, 56, 60, 61, 62.
 Jugurtha, 188, 218.
 Julia Lex (Rome), 219.
 Julian (Emperor), 26, 74.
 Julius Cæsar, 223, 239, 300; Jul. Paulus, 304.
 Justinian (Emperor), 303, 304, 306.
 Jutes, 301, 302, 325.
 Juvenal, 247.

 Karlings: see *Carlovingian*.
 Karnak, 36.
 Kenilworth, Dictum of, 425.
 Kent, 301, 436.
 Khartoom, 26.
 Khorsabad, 42.
 Kildare, 408.
 Kilkenny, Statute of, 431.
 Knights (Roman), 212; do. Mediæval Orders, 351, 352, 353; Knighthood, in Chivalry, 363-366.
 Königsberg, 376.
 Koran, 311.
 Koyunjik, 42.
 Kublai Kahn, 13.

 Laborers, Statute of, 430.
 Laborosoarchod, 53.
 Lacedæmon, 92: see *Sparta*.
 Laconia, 92, 103.
 Lactantius, 267.
 Lævinus (Roman Consul), 199.
 Lambeth, Peace of, 424.
 Lamia, 141.
 Lancaster, House of, and Lancastrians, 419, 420, 428, 429, 430, 433, 436.
 Lanfranc, 411.
 Langton, Stephen, Archbishop, 422.
 Languages, 9, 51, 302, 303.
 Languedoc, 340, 381.
 Lao-Tse, 12, 14.
 Laplanders, 6, 297.
 Latimer, Lord, 431.
 Latin (races), 7, 8, 9, 11, 90, 173, 297; do. (nation), 174, 180, 196, 200; do. (language), 299, 339.
 Layard, 42.
 Lebanon, 58, 63.
 Legion (Roman), 186.

 Leicester, Earl of, 424.
 Leinster, 418.
 Leipsic, 383, 387.
 Lemnos, 93.
 Leo the Isaurian (Emperor), 312.
 Leo I. (the Great) (Pope), 337; do. III (Pope), 318, 337; do. VIII. (Pope), 338.
 Leonardo da Vinci, 406.
 Leonidas, 114; do. II., 144.
 Leontini, 100.
 Leopold (of Austria), Duke, 401.
 Lepidus, 235, 236.
 Lesbos, 93, 98.
 Levant, The, 378.
 Lex Julia, 219.
 Libnah, 49.
 Licinius (Roman tribune), 192.
 Liguria, 211.
 Lithuanians, 9, 11, 297.
 Livius Andronicus, 215.
 Livy, 245.
 Locris, 92.
 Lollards, 383, 434.
 Lombards, 298, 307, 318.
 Lombardy, 381, 396, 397.
 London, 377, 436, 437.
 Longchamps, 422.
 Longinus, 259.
 Lords, 434.
 Lords Appellant, 432.
 Lorraine, 321, 401.
 Lothar (King), 321.
 Lotus Plant, 40.
 Louis le Débonnaire (of France), 321, 387; do. VII., 354, 418; do. IX., 357, 398, 399; do. XI., 400, 401, 438.
 Louis, Prince (of France), 423, 424.
 Louth, 418.
 Lübeck, 376, 377.
 Lucan, 245.
 Lucanians, 173, 198, 199.
 Lucian, 257.
 Lucilius, 238.
 Lucretius, 239.
 Lucullus, 220.
 Lusitania, 210.
 Lutatius Catulus, 205.
 Luxor, 36.
 Lycurgus, 103-105, 144.
 Lydia, 72, 112.
 Lyons, 382, 387.
 Lysander, 125.
 Lysias, 160.
 Lysimachus, 137.
 Lysippus, 166.

 Macartney, Lord, 14.
 Maccabees, The, 61, 140.

- Macedonia, 92 (or Macedon), 127-129,
 137, 140, 142, 144, 146, 208, 209.
 Madagascar, 6.
 Mad Parliament, 424.
 Mæcenas, 244.
 Magi, The, 79, 311.
 Magian Religion, 70.
 Magna Charta, 423, 424.
 Magna Græcia, 100, 123, 148.
 Magnates, 94.
 Magyars, 6, 297, 316, 325.
 Mahomet, 310, 311; Mahometanism, 8,
 18, 19, 20.
 Mahrattas, 18.
 Maimonides, 392.
 Maine, 416, 422.
 Malay, 6, 11.
 Malcolm, 328, 412.
 Malta, 352.
 Manassen, 58.
 Manchoos, The, 14.
 Manetho, 28, 31.
 Mankind, Races of, 5.
 Manuel Comnenus (Emperor), 353, 354.
 Manx, 303.
 Maracanda, 133.
 Marcellus, 150, 207.
 March, Earl of, 433, 434.
 Marco Polo, 13, 16.
 Marcomanni, 256.
 Marcus, 413.
 Mardonius, 74, 75, 112, 116.
 Margaret of Anjou, 435-438.
 Margaret, Queen of Scotland, 426.
 Marius, 218, 219, 221.
 Martial, 246.
 Masinissa, 209, 218.
 Massagetæ, The, 73.
 Massilia (Marseilles), 100.
 Matilda, Empress, 414, 415.
 Mausoleum, The, 147.
 Maximian (Emperor), 260.
 Maximinus (Emperor), 258.
 Mayors of the Palace (France), 308.
 McMurrough, Dermot, 418.
 Meath, East and West, 418.
 Mecca, 310, 312.
 Media, Medes, 24, 50, 52, 71, 72.
 Medicis, The, 405, 406, 407.
 Medina, 312.
 Megaris, 92, 108.
 Memnonium, 31.
 Memphis, 30, 31, 35, 37, 40.
 Menander, 159.
 Menes, 30.
 Menkeres (or Mycerinus), 31, 38.
 Mentz (or Mainz or Mayence), 345, 382.
 Menu, Institutes of, 19.
 Mercia, 328, 329.
 Merciless Parliament, 432.
 Merodach-Baladan, 48.
 Merodach, Evil, 53.
 Merovingian Kings (France), 299, 308,
 309, 316.
 Mesopotamia, 24, 42, 45, 349.
 Messalina, 251.
 Messana, 100, 205.
 Messenia, 92, 103, 111, 127.
 Methymna, 98.
 Michael Angelo, 406.
 Micon, 166.
 Mikado, 17.
 Milan (city), 260, 269, 394, 395.
 Milesians, 300.
 Miletus, 99, 100, 124.
 Milford Haven, 439.
 Milo (the athlete), 148.
 Miltiades, 113.
 Mimnermus, 156.
 Misenum, 241, 245.
 Mithridates, 220, 227.
 Moabites, 57.
 Mohammedanism: see *Mahometanism*.
 Monarchy, The New, 438.
 Monasticism, 267, 372-374.
 Money bills, 434.
 Mongolian Race (Moguls), 6, 11, 17, 297,
 313, 315, 316.
 Monks: see *Monasticism*.
 Mons Sacer (Rome), 189, 190.
 Montague, 438.
 Montfort, Simon de, 424, 425.
 Montferrat, Marquis of, 357.
 Montpelier 379, 387.
 Moors, 313 (see *Saracens*), 315, 324,
 340, 380, 392, 408, 409.
 Morea, 91.
 Morocco, 40.
 Mortmain, Statute of, 426.
 Mortimer, Roger, 428, 429.
 Mortimer, Sir Edward, 433.
 Mosul, 42.
 Motes, 331.
 Mummus, 146, 209.
 Mycenæ, 93.
 Mycerinus, 38.
 Myron, 166.
 Mytilene, 98.
 Nabonadius, 53.
 Nabopolassar, 50, 52.
 Nævius, 215.
 Names of Places, 331.
 Nantes, 416.
 Naples (ancient) (Neapolis), 100.
 Narbonne, 340, 379.
 Narses, 306.
 Navarre, 324, 407.

- Nearchus, 134.
 Nebuchadnezzar, 33, 43, 52, 53, 58, 65.
 Necho, 33, 50, 66.
 Negro Race, 5, 11.
 Nehemiah, 60.
 Nemean games, 155.
 Neriglasser, 53.
 Nero (Emperor), 245, 251, 264.
 Nerva (Emperor), 254.
 Netherlands, 375.
 Neville, Lord, 431.
 New Zealanders, 6.
 Nice (Nicæa) (Asia Minor), 342, 347, 357; do., Council of, 267.
 Nicholas I. (Pope), 338; do. II., 338.
 Nicias (the general), 123, 124; do. (painter), 167.
 Nicomedia, 260.
 Nile, 24, 25, 26, 27, 39, 40, 63: see *Egypt*.
 Nimrod, 44.
 Nimroud, 42.
 Nineveh, 47, 49, 50, 66, 70, 78.
 Ninus, 47.
 Nismes, 351.
 Niscean, 70.
 Nitocris, 31.
 Noah, 44.
 No Ammon, 36.
 Nominalists, 388.
 Norman Conquest, 330.
 Normandy, 323, 324, 398, 409, 410, 412, 413, 415, 416, 418, 422, 430, 435.
 Normans, 325, 329, 330: see *Norsemen*.
 Norris, 42.
 Norsemen (or "Northmen," or "Normans"), 298, 316, 324, 413.
 Northumberland, 432, 433, 434.
 Northumbria, 302, 328, 329.
 Norway, 9, 297, 324, 376, 413.
 Novels, The (Roman law), 306.
 Novgorod, 377.
 Nubia, 26.
 Numantia, 210.
 Numidia, 209, 218.
 Nureddin, 354.
 Nuremberg, 385.
 Nushirvan: see *Chosroes*.
 Occam, William, 389, 390.
 Octavianus and Octavius: see *Augustus Caesar*.
 Odoacer, 276, 298.
 Odyssey, The, 95, 139, 156.
 Ogulnii, The (Roman tribunes), 193.
 Oldcastle, Sir John, 434.
 Olympiads, 107.
 Olympic games, 107, 149.
 Olynthiacs, The, 128.
 Olynthus, 128.
 Omar (Caliph), 350.
 Ophir, 57, 66.
 Origen, 266.
 Orleans, 272.
 Ormuzd, 70, 77.
 Orodes, 227.
 Oscans, 172.
 Osiris, 39, 40.
 Ostracism, 110.
 Ostrogoths, 268, 298, 316.
 Oswald, 302.
 Otho (Roman Emperor), 252.
 Otto (Otho) the Great (of Germany), 322, 323.
 Ovid, 244, 245.
 Oxford, 328.
 Oxford, Provisions of, 424.
 Pacuvius, 216.
 Padua, 387.
 Pæstum, 100.
 Painters, Mediæval, 395.
 Palatine Hill (Rome), 179.
 Palermo, 380.
 Palestine, 23, 52, 137, 322, 350 (see also *Crusades*), 341, 357, 358.
 Palmyra, 67, 259.
 Panathenæa, 106.
 Pandects, the (Roman law), 306.
 Pantheon, the (Rome), 243.
 Papius (Roman consul), 197.
 Papyrus, 27.
 Paris, 323, 387, 398.
 Parliaments, 420, 424, 426, 428, 431, 432, 433, 434.
 Parrhasius, 167.
 Parthenon, The, 164.
 Parthia, 225, 226, 254, 273.
 Pasargada, 79.
 Patriarch (of Constantinople), 303.
 Patricians (Roman), 176, 188, 194, 213, 217.
 Patrick, St., 300.
 Paul, St. (Apostle), 264.
 Pausanias (Spartan king), 111; do. the writer, 166.
 Pausias, 168.
 Pelasgi, 93, 142.
 Pelopidas, 125, 127.
 Peloponnesus, 91, 92, 98, 110, 111, 143.
 Pembroke, Earl of, 424.
 Pentateuch, 64.
 Pepin (of Heristal), 309.
 Pepin the Short, 309, 316, 337.
 Percies, The, 433, 434.
 Perdiccas, 137.
 Pergamus, 146, 211.
 Periander, 110.

- Pericles, 117, 118, 119, 122, 160, 161, 168, 169.
 Pericœci, The, 103, 145.
 Perrers, Alice, 431.
 Persepolis, 79, 133.
 Perseus (of Macedon), 145, 209.
 Persia, Persians (ancient), 6, 7, 9, 10, 11, 23, 24, 34, 60, 69-78: see under WARS; do. mediæval, 291, 307, 314.
 Persius, 246.
 Peter, St., 263, 264.
 Peter the Hermit, 342-345.
 Peter Lombard, 389.
 Petrarch, 394, 406.
 Petreius, 231.
 Phædrus, 245.
 Phalanx, The, 128, 129, 132, 142.
 Phalaris, 148.
 Pharaoh Hofra, 33.
 Pharaoh-Necho: see *Necho*.
 Pharmaces, 232.
 Phidias, 119, 165, 166.
 Philæ, 26.
 Philemon, 159.
 Philip of Macedon, 128; do. V. of Macedon, 145, 208.
 Philip of Valois (France), 400, 401; Philip IV. (of France), 353; Philip Augustus, 355, 356, 398; Philip the Fair, 400, 422.
 Philippics, The (of Demosthenes), 128; do. of Cicero, 235.
 Philistines, 57.
 Philopœmen, 144, 145.
 Phocœa, 99.
 Phocis, 92, 143.
 Phocion, 141.
 Phœnicia, Phœnicians, 7, 10, 11, 23, 34, 47, 52, 62-69, 71, 222, 300.
 Phraates, 227 (note).
 Phrygia, 220.
 Phrynichus, 158.
 Picts, 301.
 Pindar, 131, 149, 157.
 Pisa, 378.
 Pistratus, 109, 110.
 Plagues, Oriental, 256, 274.
 Plantagenets, 416, 419.
 Plato, 34, 149, 160, 161, 162.
 Plautus, 215.
 Plebeians (Roman), 176, 178, 188, 194, 213.
 Pliny (the elder), 245; do. the younger, 247.
 Poitou, 415, 418.
 Poland, 9, 324, 325, 354.
 Pole, Sir Michael de la, 432.
 Polybius, 195.
 Polycarp, 147.
 Polycletus, 166.
 Polycrates, 110.
 Polygnotus, 166.
 Pompeii, 246, 253.
 Pompeius Magnus (Pompey the Great), 61, 220, 221, 222, 225, 230, 231.
 Ponthieu, 430.
 Pontine Marshes, 233.
 Pontius (the Samnite), 197, 198.
 Pontus, 220, 222, 232.
 Popes, 323, 326-341, 358, 371, 372, 399, 403.
 Portuguese, 16, 298.
 Porus, 18, 133.
 Potidæa, 129.
 Præmunire, Statute of, 430, 432.
 Prætorians (of Rome), 251, 257.
 Prague, 383, 384, 387.
 Praxiteles, 166.
 Privy Council, 435.
 Probus (Emperor), 259.
 Proconsuls, 212, 218.
 Procopius, 308.
 Propertius, 244.
 Proprætors, 212, 218.
 Proscriptions (of Sulla), 221; do. of Octavius and Antony, 235.
 Protogenes, 167.
 Provençal language, 299, 392, 393.
 Provence, 299.
 Provisors, Statute of, 430, 452.
 Prusias, 209.
 Psammenitus, 34.
 Psammeticus, 33.
 Ptolemais, 64.
 Ptolemy Lagus, 60; Ptol. I. (Soter), of Egypt, 137; do. II. (Philadelphus), 137; do. III. (Euergetes), 138; do. IV. (Philopator), 138, 140; do. V. (Epiphanes), 29, 139.
 Publicani, The, 212.
 Publius Philo, 193; do. Volero, 190.
 Punjaub, The, 384.
 Pydna, 128.
 Pyramids, 26, 28, 37.
 Pyrrhus, 141, 142, 143, 149, 199.
 Pythagoras, 148.
 Pythian games, 155.
 Quinctilian, 238, 247.
 Quirinal Hill, 175.
 Quia Emptores, Statute of, 425.
 Quo Warranto, Statute of, 426.
 Radagaisus, 270.
 Radnor, 433.
 Ramses, 31.
 Ratisbon, 385.
 Ravenna, 241, 307, 337, 394.

- Rawlinson, 42, 43.
 Raymond (of Toulouse), 346, 349; do.
 VI., 340.
 Realists, The, 390.
 Red Sea, 8, 33, 57.
 Rehoboam, 58.
 René, King, 435.
 Reuben, 58.
 Rhegium, 100, 199.
 Rheims, 387, 435.
 Rhodes, 65, 99, 124, 141, 147, 352, 380.
 Ricci, Father, 14.
 Richard I. (of England), 355, 356, 421;
 Richard II., 419; do. III., 439.
 Richmond, Earl of, 439.
 Ricimer, 273.
 Riga, 376.
 Rise of the Commons, 432.
 Robert of Flanders, 346; do. of Nor-
 mandy, 346; do. Guiscard (the
 Norman), 324, 346, 379.
 Roderick the Goth, 313.
 Roe, Sir Thomas, 18.
 Roger Guiscard, 380.
 Roland (the mediæval hero), 318.
 Rolf (or Rollo) (the Norman), 324, 409.
 Romance languages, 299, 303, 368.
 Roman Empire, 237, 240, etc., 250,
 etc., 257, etc., 260, etc., 267, etc.,
 269, etc.
 Romans (ancient), 3, 6, 9; Rome (Re-
 public), 171, etc.; Roman deities,
 202, 203; roads, 201; aqueducts,
 214, literature, 215, 216, 238,
 239, 244, 247; civil law, 300, 304,
 306, 387, 409.
 Rome (the city), 241-243, 244-247,
 270, 272, 273, 307, 318, 336, 381.
 Romulus, 203; do. Augustulus (Em-
 peror), 276.
 Roscelin, 388.
 Roses, Wars of the, 436, 438.
 Rosetta stone, 28, 29.
 Rouen, 434, 435.
 Roum (Sultanate of), 342, 348, 353.
 Rubicon, The, 199, 230.
 Rudolph of Hapsburg (Emperor of
 Germany), 397.
 Runnymede, 423.
 Russia, 9, 325.
 Rutilius, 304.
 Ruy Diaz (the "Cid") 313, 361 (note),
 393.
 Sabaka, 48.
 Sabines, 173, 174, 180.
 Saguntum, 206.
 Saladin, 355, 356, 419.
 Salamanca, 388.
 Salisbury, 410.
 Salisbury, Earl of, 436.
 Salamis, 75.
 Sallust, 239.
 Salvius Julianus, 254.
 Samaria, 58.
 Samnites, 173, 196, 197, 198, 219.
 Samoieds, 6.
 Samos, 93, 99, 121.
 Samuel (prophet), 57.
 Sanctuary (right of), 374.
 Sanscrit, 9, 21, 150.
 Sapor (of Persia), 259.
 Sappho, 157.
 Saracens, 298, 309, 312, 313, 315, 316,
 324, 341, 350, 352, 391.
 Sardanapalus, 47.
 Sardinia (the Island), 65, 206, 307, 378.
 Sardis, 72, 74, 78, 79, 102, 114.
 Sargon, 48, 58, 65, 70.
 Sarmatians, 260.
 Sassanidæ, 258.
 Saul, 55, 57.
 Saxon Emperors (Germany), 321, 374.
 Saxons (tribe), 298, 301, 302, 318.
 Saxony (South), 301, West, 302; East,
 302.
 Saxony (Old), 328.
 Sayce, 42.
 Scandinavians, 298, 303, 324.
 Scholastic philosophy, 359-361.
 Science, Chinese, 15.
 Scilly Isles, 66.
 Scipio (Africanus major), 207, 208, 216;
 do. Afric. minor, 209, 210.
 Scone, 426, 427.
 Scopas, 166.
 Scotists, 373, 389.
 Scotland, 300.
 Scots, 301, 302, 328, 412, 426, 427, 428,
 429, 432, 433, 434, 436.
 Scrope, 434.
 Scutage, 418.
 Scyres, 94.
 Scythia, 65, 74.
 Sejanus, 251.
 Seleucidæ, The, 137, 146, 226.
 Seleucus I. (of Syria), 137, 140.
 Selinus, 100.
 Seljuk, 315, 342.
 Semiramis, 47.
 Semitic race, 7, 11, 23, 62, 204, 310, 311.
 Seneca, 245.
 Sennacherib, 48, 49, 58.
 Senones (Gauls), 196, 198.
 Septimius Severus (Emperor), 258, 304.
 Septuagint, 60, 139.
 Sesostris: see *Ramses*.
 Sestos, 75.

- Severus, 301.
 Sextius (Roman tribune and consul), 192.
 Shaftesbury, 328.
 Shah Jehan, 18.
 Shalmaneser, 47; do. II., 48.
 Shat-ryas, 19.
 Shepherd-kings (Egypt): see *Hyksos*.
 Shrewsbury, Earl of, 432.
 Shinar, 41, 44.
 Shires, 331.
 Shishak, 32.
 Shuking, 12.
 Siamese, 6, 297.
 Sicily, 65, 100, 142, 147, 149, 173, 205, 286, 302, 351.
 Sicyon, 110, 144.
 Sidon, 33, 64, 67.
 Sigismund (Emperor), 384.
 Sikanians, 173.
 Sikels, 173.
 Simonides, 157.
 Sinope, 100.
 Slavonians, 7, 8, 9, 11, 256, 297, 303, 316, 325.
 Smyrna, 98, 146.
 Socrates, 161, 162.
 Sogdiana, 133, 136.
 Soliman (Sultan), 347.
 Solomon, 57, 58, 66, 67.
 Somerset, Duke of, 436.
 Solon, 108, 109, 157.
 Sophocles, 119, 158.
 Souls, Transmigration of, 20.
 Spain (ancient and mediæval), 65, 205, 207, 208, 210, 231, 241, 250, 254, 270, 275, 297, 298, 299, 312, 313, 315, 318, 324, 380, 386, 391, 407-409.
 Sparta, 92, 103, 121, etc., 143, 144.
 Sphinx, 25, 37.
 Spire (Speyer), 345, 385.
 Sporades, 93.
 Spurius Cassius, 189.
 Strathclyde, 328.
 States-general (France), 399.
 Stephen of Blois, 414, 415.
 Stephen (Count of Chartres), 346; do. III. (Pope), 337.
 Stilicho, 269, 270.
 Stoicism, 262.
 Strongbow, 418.
 Suabian Emperors (Germany), 396, 397.
 Sudras, 19.
 Suetonius, 247.
 Suevi, 275.
 Suffolk, Earl of, 432, 435.
 Sulla, 221, 222.
 Suphis, 31.
 Surenas, 227.
 Susa, 44, 74, 79, 134.
 Susarion, 158.
 Susiana, 24.
 Sussex, 301.
 Sweden, 9, 297, 324, 376, 386.
 Switzerland, 400, 401.
 Sweyne, 327, 329.
 Sybaris, 100, 149.
 Syene, 26.
 Sylvester II. (Pope), 370.
 Syracuse, 100, 123, 149, 150.
 Syria, 23, 33, 35, 48, 49, 57, 61, 67, 71, 307, 310, 314, 320.
 Tacitus, 247.
 Tadmor, 67.
 Taj-Mahal, The, 18.
 Tancred, 346, 349.
 Tarentum, 100, 143, 148, 198, 199.
 Tarifa, 313.
 Tarik, 313.
 Tarshish, 57.
 Tartar-race, 5, 14, 268, 304, 318.
 Tasso, 346.
 Templars: see *Knights* (mediæval), and 352.
 Temple, The (London), 353.
 Terence, 215.
 Terpander, 168.
 Tertullian, 266.
 Teutonic Knights: see *Knights* (mediæval).
 Teutons (race), 7, 8, 9, 11, 218, 219, 271, 297; do. tribe, 218, 409.
 Thales, 161.
 Thaletas, 168.
 Thanes, 330.
 Thammuz, 69.
 Thebes (Egypt), 30, 31, 35, 50; do. (Bceotia), 125, 127, 130.
 Themistocles, 113, 114, 115, 117, 118.
 Theobald, 416.
 Theocritus, 138.
 Theodoric, 272, 298.
 Theodosian code, 304.
 Theodosius (Emperor), 269.
 Theognis, 157.
 Thera, 99.
 Theseus, 106.
 Thespis, 158.
 Thessalia, 91, 92, 142.
 Thessalonica, 269.
 "Thirty Tyrants," The, 125.
 Thomists, 373, 389.
 Thracians, 32, 74, 130, 135.
 Thrasybulus, 149.
 Thucydides, 122, 159.
 Thurii, 148.
 Tiberius (Emperor), 251, 264.

- Tibullus, 244.**
Tibur (Tivoli), 255.
Tiglath-Pileser I., 47; do. II., 48, 58.
Tigranes, 220, 227.
Tigris, 4, 8, 24, 42, 44, 47, 63, 67.
Timanthes, 167.
Timoleon, 149.
Timur the Tartar (Tamerlane), 18.
Tirhakah, 49.
Tithings, 331.
Tiryns, 93.
Titus (Emperor), 61, 62, 253.
Tolosa (Toulouse), 298, 323, 340, 373, 383, 388, 399.
Torquatus (Roman consul), 197.
Touraine, 416, 422, 430.
Tower of London, 412, 413, 432, 433, 439.
Towns (growth of) in Europe, 335, 374-380.
Trajan (Emperor), 247, 254, 265.
Treason, Statute of, 431.
TREATIES (or Peaces, Alliances, Conventions, etc.) :—
Antalcidas, 76, 126, 146.
Bretigny, 430, 431.
Brundisium, 236.
Caudine Forks, 197.
Constance, 396, 402.
Falaise, 418.
Pecquigney, 438.
Troyes, 434.
Verdun, 321.
Winchester, 415.
Trebizond (Empire of), 357.
Treves (Trier), 260, 345, 382.
Tribonianus, 306.
Tribunes (Roman), 189, 191.
Tripolis, 64.
Tripoli (in Palestine), 351.
Triumph (Roman), 187, 188.
Triumvirate, First, 225; do. Second, 235, 236.
Troubadours, 392, 393.
Troy, 94, 95.
Tudor, Owen, 437.
Tudor, Henry, 439.
Tunis, 40, 66.
Turks (and Turkey), 297, 307, 315, 341, 342, 347, 354, 355, 357.
Tuscany, 405.
Tusculum, 239.
Twelve Tables (Roman laws), 190, 304.
Tycoon, 17.
Tyrants (Greek), 109, 110, 148, 149.
Tyre, 56, 63, 64, 69, 132.
Tyrrheni: see Etruscans.
Tyrtæus, 156.
Ulphilas, 268.
Ulpianus, 306.
Umbrians, 173, 196, 198.
Umbro-Sabellians, 173.
Universities (rise of), 387, 389.
Unlearned Parliament, The, 434.
Ur, 44.
Urban II. (Pope), 345.
Utica, 66, 204, 232.
Vaisyas, 19.
Valens (Emperor), 269.
Valentinian I. (Emperor), 268; do. III., 304, 336.
Valerian (Emperor), 258, 265.
Valerius, 191.
Valois Kings (France), 400.
Vandals, 259, 260, 269, 270, 273, 274, 298, 306.
Varro, 239.
Varus, 248, 249.
Vasco di Gama, 16.
Vedas, The, 19, 155.
Vei, 173, 195.
Velleius Paterculus, 245.
Venice, 307, 353, 357, 379, 403, 404.
Vercingetorix, 188, 228.
Verdun, 345.
Vermandois (Count Hugh of), 346.
Vespasian (Emperor), 252, 253.
Vexin, The, 412.
Victoria Nyanza, 26.
Villeins, 330.
Virgil, 215, 244.
Viriathus, 210.
Visigoths, 268, 269, 270, 272, 298, 299, 313, 316.
Vitellius (Emperor), 252.
Vladimir (of Russia), 325.
Volaterræ, 173.
Volsicians, 173, 195.
Volsinii, 173.
Vortigern, 301.
Waldenses, 382.
Wales, 303, 413, 414, 425, 426, 433.
Wallace, Sir William, 427.
Walter the Penniless, 345.
Walworth, Sir Thomas, 432.
WARS:
Alexandrine (of Julius Cæsar), 231.
Cæsar and Pompey (Rome), 230, 231.
Hundred Years', 400, 429, 434, 436.
Lamian, 141.
Marcomannic, 256.
Marius and Sulla (Rome), 221.
Mithridatic, First, 220; Second, 221.
Octavian and Antony (Rome), 235, 236.

WARS — *continued.*

- Peloponnesian, 121-125.
 Persia and Greece, 73-76, 111-117.
 Persia and Macedon, 131-133.
 Phocian (or First Sacred War), 128.
 Punic Wars, 204: First do., 205, 206; Second do., 206, 208, 210; Third do., 209.
 Rome and Macedon, 208, 209.
 Social (or Marsic) (of Rome), 219.
 Sparta and Persia, 125.
 Sparta and Thebes, 125-127.
 Warwick, Earl of, 436, 437, 438.
 Waterford, 327, 418.
 Wat Tyler, 432.
 Wedmore, Peace of, 327.
 Wessex, 302, 327, 329.
 Westmoreland, Earl of, 433.
 Westminster Hall, 413.
 Westminster, Statute of, 425.
 Wexford, 418.
 Wiclif, 383, 431, 432.
 William I. (of England), 410; do. Rufus, 412, 414.
 William of Normandy, 325, 330.
 William the Lion (of Scotland), 418.
 Winchelsey, Archbishop, 427.
 Witan, 325, 329, 330.
 Witenagemot, 331, 420.
 Wonderful Parliament, The, 432.
 Woodvilles, The, 437, 438, 439.
 Worcester, Earl of, 433.
 Worms, 316.
 Worsted, 414.
 Xanthippe, 162.
 Xavier, St. Francis, 16.
 Xenophon, 76, 159, 161.
 Xerxes, 74, 75, 113-116.
 Ximenes, Cardinal, 408.
 Yang-tse, 12.
 York, House of, and Yorkists, 419, 420, 429, 435, 436, 437.
 Young, Dr., 29.
 Zagros Mountains, 47, 70.
 Zedekiah, 33, 59.
 Zend (language), 9, 70.
 Zendavesta, The, 71, 80, 155.
 Zeno, 163.
 Zenobia, 259.
 Zenodotus, 139.
 Zerubbabel, 59.
 Zeuxis, 167.
 Zidon, 48.
 Zoroaster, 71, 77, 310.

PHILIPS' HISTORICAL READERS.

1. **STORIES FROM ENGLISH HISTORY.** 128 pages;
38 Short Lessons, with numerous Explanatory Notes;
62 beautiful Pictures, and a Map of England and Wales.
Price, 36 cents.

These stories from English history form one of the brightest and most attractive Reading Books ever published. Each story is not only well written, but also beautifully illustrated. The portrait of Her Majesty the Queen, which forms the frontispiece, is extremely fine. Altogether, this book is an admirable introduction to the study of English history.

2. **EARLY ENGLAND,** from Pre-historic Times to the Year 1154. 192 pages; 54 interesting Lessons with useful Notes; 94 attractive pictures; 6 finely engraved maps.
Price, 42 cents.

In this beautifully illustrated and well-written little book, the story of the making and founding of the nation is graphically sketched. The opening section contains vivid pen and pencil pictures (based on the latest antiquarian and geological research) of life in that country in pre-historic times — the periods of the men of the caves, the stone-hatchet men, the bronze-workers, etc.

3. **MIDDLE ENGLAND,** from 1154 to 1603. 256 pages;
Price, 62 cents.

In this book, the history of the country is continued from the reign of Henry II., when the welding of Saxons and Normans into one compact people commenced, to the end of the reign of Elizabeth, when the modern, social, political, and scientific ideas had at last been fully thought out. The aim has not been to give merely the "lives" of the kings and queens, or the records of war and victory, but to present, clearly and accurately, the real history of our English forefathers during what may be justly termed the *decisive period* of English history.

4. **MODERN ENGLAND,** from 1603 to 1883. 272 pages.
Price, 62 cents.

In this book, the great events of the last 280 years are graphically and succinctly described and fully illustrated. The high educative value of good pictures has been constantly kept in view, and the number and beauty of the illustrations form one of the characteristic features of the Series. The greatest possible care has been taken to preserve an absolutely impartial tone throughout the Series.

PHILIPS' GEOGRAPHICAL READERS.

THESE READERS have been most carefully prepared, and the publishers feel confident that in the treatment of the subject, the style and quality of the matter, the number and beauty of the illustrations, the legibility and accuracy of the maps and diagrams, the books will be found superior to any other similar series, and will render the study of geography interesting and attractive. The series contains no less than 800 valuable illustrations and maps.

1. **FIRST STEPS.** Part I., explaining "plans of school and playground, the cardinal points, and meaning and use of a map." With word-lists and summaries, 32c.
2. **FIRST STEPS.** Part II. "The size and shape of the world, geographical terms simply explained and illustrated by reference to the map of England, and physical geography of hills and rivers" 36c.
3. **ENGLAND,** Physical and Political, in a graphic narrative form 43c.
4. **BRITISH ISLES, BRITISH NORTH AMERICA, and AUSTRALASIA,** described in a series of well written sketches of voyages, travels, etc. 65c.
5. **EUROPE,** Physical and Political, described in a series of narratives of voyage and tours. With Appendix — Latitude and longitude; day and night; the seasons 75c.
6. **THE WORLD.** A series of voyages and travels in Asia, Africa, America, and Polynesia. With Appendix — Interchange of productions; circumstances which determine climate 86c.

NATURAL HISTORY READERS.

By the Rev. J. G. WOOD, M.A.

Author of "Homes Without Hands," etc.

THIS SERIES OF READERS is carefully graduated, both as to matter and language; the list of words for spelling is selected with due regard to actual experience of children's difficulties, and is therefore in every way fitted to serve the purpose of ordinary reading-books.

Nothing more readily interests children than animal life. It will be noticed that in the lower readers no animals are introduced but those that are more or less familiar to children; the subjects are treated in such a manner as to lead the way naturally to the scientific classification introduced in the higher books.

FIRST READER.

Short and simple stories about Common Domestic Animals 25c.

SECOND READER.

Short and simple stories about Animals of the Fields, Birds, etc. 36c.

THIRD READER.

Descriptive of familiar Animals and some of their wild relations 50c.

FOURTH READER.

The Monkey Tribe, the Bat Tribe, the Mole, Ox, Horse, Elephant, etc. 65c.

FIFTH READER

Birds, Reptiles, Fishes, etc. 65c.

SIXTH READER.

Molluscs, Crustacea, Spiders, Insects, Corals, Jelly Fish, Sponges, etc. 65c.

PHILIPS' GEOGRAPHICAL CHART

for Elementary Classes. One large sheet. Size,
68 x 54 inches. Mounted on calico, rollers,
and varnished \$5.00

Comprises the following :—

- (a) A large Map of Great Britain and Part of the Continent of Europe. Illustrating the various Geographical Definitions, Political and Physical.
- (b) A large Pictorial Scene, illustrating to the eye the chief Features of Land and Water.
- (c) Diagrams of Schoolroom, Schoolhouse, and Ground Plan of School Buildings.
- (d) Mariner's Compass.
- (e) Pictorial View of the Course of a River, from its Source to the Mouth.
- (f) Diagram illustrating method of ascertaining direction from the Sun — North, South, East, or West.
- (g) Map of the Globe, showing Division of Land and Water.
- (h) Six Typical Heads, illustrating the Races of Mankind.
- (i) The Earth in Space.
- (j) Diagram showing the Curvature of the Earth.

The above Chart has been prepared with great care, and will be found extremely helpful in class teaching.

OBJECT-LESSON CARDS.

THE GREAT VALUE OF LESSONS ON OBJECTS as a means of elementary instruction is now so generally recognized as to cause an increasing demand for appliances adapted to this mode of teaching.

THESE OBJECT-LESSON CARDS have been prepared to meet this demand. The subjects have been selected and the information condensed with much care. Their special feature consists in the subjects being illustrated by *specimens of raw and manufactured materials attached to each Card*, which give to the lessons an interest more vivid and permanent than can be obtained by mere pictorial representation

COMPLETE IN THREE SERIES.

I. THE VEGETABLE KINGDOM.

Specimens of Leaves, Flowers, Nuts, Bark, Wood, and other substances attached to the Cards, illustrate each subject. Set of 20 Cards \$8.25

II. THE ANIMAL KINGDOM.

The subjects are illustrated by pictures of the Animals referred to, and by specimens of Skins, Leather, Wool, Cloth, Hair, Fur, Silk, Feathers, Shells, and various other materials. Set of 14 Cards \$8.25

III. THE MINERAL KINGDOM.

Samples of Ores and other mineral substances, wood engravings, and manufactured articles, illustrate the various subjects. Set of 14 Cards . . \$8.25

The size of each Card is 20 x 13 inches, and each Series is enclosed in a handsome wood box.

*** A complete and detailed list of the contents of each Card will be sent on application.

